THE SCRIPTURE DOCTRINE OF THE REDEMPTION of MAN BY *JESUS CHRIST.*

In Two Parts.

In the *Former* of which, the *Principal*, if not All the Texts relating to This Subject are produced, and the Meaning of each Text, where neceſſary, is examined and explained.

In the *Latter*, the Doctrine of our *Redemption* is ſet forth in XLVIII Propoſitions.

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THE PREFACE.

IN *the following Sheets the Reader will find a Collection of the* Principal, *if not of* All *the Texts, which relate to the Subject of our* Redemption *by* Chriſt: *And by conſidering them, as they ſtand connected with what goes before, or follows, in the Places where they occur, their true Meaning is endeavoured to be aſcertained; and the* Whole *is ſhewn to be intelligible, rational, and conſiſtent. I could not but think it neceſſary to begin with* Firſt Principles; *for thro' want of conſidering duly the known* Attributes *of God, much Confuſion has ariſen on this Subject.*

When any Doctrine of Revelation *comes to be examined,* Natural Religion *and the Dictates of* Reaſon *muſt be pre-ſuppoſed as True; nor muſt They ever be given up, or contradicted. This Foundation muſt be kept unmoved; for it is owing to a Neglect of Theſe* Principles, *that ſo many ſtrange Hypotheſes in Divinity have been invented; for which indeed* Scripture Words *have been produced, but* the Scriptures

tures *themſelves are perfect Strangers to them. When* Reaſon *and* Morality *are treated by ſome as* mean *and* low, *and* carnal *Things, no Wonder that Infidels increaſe; or that weak and ignorant People are induced to pay little Regard to what is looked upon by their Teachers with Contempt; or that Religious Notions are built upon what has no ſolid Foundation.*

But then Natural Religion *being firſt effectually ſecured, a good Foundation is laid: And then a Man may go on in his Reſearches, having a certain* Teſt, *or* Rule, *by which he may try any Doctrine that comes recommended as* Revealed. *For, be it what it will, he may be ſure it cannot* contradict *Natural Reaſon; it cannot be* contrary *to it; it cannot be* inconſiſtent *with it. When therefore any Doctrine is ſaid to be contained in Scripture, if it lies* diſperſed, *or if it conſiſts of* many Parts, *it is neceſſary to collect together* all *that is ſaid, and to conſider the* Whole: *And if all the* Parts *agree, and the* Whole *can be made* conſiſtent, *with* itſelf, *and with* Natural Reaſon, *or does not appear to be any way* contrary *to it, or to what we know of God, or can any way diſcover to be his Will, One may be ſecure that one cannot err much from the Truth of ſuch Doctrine.*

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The late judicious and learned Dr. Samuel Clarke *began in this Method to ſearch after The* Scripture Doctrine of the Trinity. *And if every other Point of Importance, or Doctrine of Revelation, were examined in the ſame Manner, great Light would ſoon be thrown upon the Scriptures. For when the Meaning of each Paſſage is conſidered* critically, *and its Context is taken in, and we do not ſuffer ourſelves to argue from* ſingle, detached, *Paſſages, (which are too apt to miſlead the moſt careful) it will ſoon appear, that the ſacred Writers want only to be underſtood, in order to free them from the Imputation of* Abſurdity, *or teaching what requires* Faith without Reaſon.

Where any one forms a Syſtem from One, *or from a* Few *Paſſages only of Scripture, without taking in the* Whole *of what is ſaid, there will naturally, and almoſt neceſſarily ariſe the wildeſt Notions. The many Sects, the Schiſms, the Hereſies, that have too much abounded in the Chriſtian World, have all ariſen from this Source. Their Authors have taken ſome* Few *Paſſages of Holy Writ, which ſeem to make for their Purpoſes, without conſidering their* Context, *or the Deſign of the Writer in the particular Places where they occur, or perhaps not the very Gram-*

matical

matical Conſtruction of Words; and thence they have inferred whatever their Favourite Scheme has led them to. This has been the Method too much, and too long, practiſed in the Chriſtian World; and as it has been attended with very bad Conſequences, it ſhould ſeem high Time to proceed in a different Manner, in the Study of the Scriptures. They *ſhould be carefully* examined: *Nothing ſhould be required to be aſſented to,* as Revealed, *but what is contained in* Them: *All* Human *Authority ſhould be treated as what it is, and not as if it were* Divine: *And if the Doctrines of the Goſpel were ſearched to the Bottom, ſure I am, that they would all appear to be* conſiſtent, rational, *and* intelligible, *(as far as they are* revealed) *and far from that Embarraſſment which they are made to lie under; and worthy of that Being to whom all Gratitude, and all Glory, and all Praiſe is due.*

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CHAP. I.

The Principal Texts of the New Teſtament, wherein mention is made of the Goodneſs, Mercy and Kindneſs of God.

1. *Matt.* xix. 17. WHY calleſt thou me *Good?* There is none *Good* but one, that is God.
2. xx. 15. Is thine Eye evil, becauſe I am *Good?*
3. *Mark* x. 18. There is οὐδεὶς, none *Good* but one, that is, God.

Our Saviour means that no Perſon is *abſolutely, perfectly* good, *but one.* God is αὐτοαγαθὸς, originally Good; *Good*, not by Participation or Communication from any other whatever. Now if he is thus good *in himſelf*, he cannot but be *perpetually* Good; always diſpoſed to ſhew his Goodneſs to all his Creatures who are proper Objects of it.

4. *Luke* i. 50. His *Mercy is on them* that fear him from Generation to Generation.
5. 54. He hath holpen his Servant Iſrael, in Remembrance of his *Mercy*.
6. 72. To perform the *Mercy* promiſed to our Fathers, and to remember his holy Covenant.
7. 77, 78. To give Knowledge of *Salvation to his People by the Remiſſion of their Sins*, through the *tender Mercy* of our God, whereby the Day-Spring from on high hath viſited us.

Διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, *through* the Bowels of Mercy *of our God:* by which the very *tendereſt Compaſſion* is expreſſed.

Zacharias here ſays, that his Son ſhould give the People of God a right Notion of the *Salvation* which they were to receive from their Meſſiah. This was not to conſiſt in *Temporal* Succeſs, in Victories over

 their

their Enemies; in an earthly Kingdom, &c. but their *Salvation*, σωτηρία, was to be a ſpiritual one; and the Benefit of it was to conſiſt in having *Remiſſion of their Sins* through the *tender Mercy* of God, who was now about to ſend his Son into the World, *to give light to them that ſit in darkneſs*. Salvation therefore muſt conſiſt in being freed, or delivered from the Effects or Conſequences of Sin.

8. *Luke* ii. 14. Glory to God in the higheſt, and upon Earth Peace, *good Will* towards Men.

Ἐν ἀνθρώποις εὐδοκίας. So ſome Copies of very good Authority read it; and then the Senſe is—on Earth Peace, to thoſe Men towards whom God is diſpoſed to ſhew himſelf eminently good and gracious, and kind. *v.* N° 52.

9. vi. 35. But love ye your Enemies, and do good, and lend hoping for nothing again, and your Reward ſhall be great, and ye ſhall be the Children of the higheſt, for he is *kind* to the unthankful, and to the evil.

10. 36. Be ye therefore *merciful*, as your Father alſo is *merciful*.

11. xviii. 19. Why calleſt thou me *Good*, none is *Good* ſave one, that is God, *v.* N° 3.

12. *John* xvii. 25. *O righteous* Father, the World hath not known thee: but I have known thee, and theſe have known that thou haſt ſent me.

13. *Rom.* ii. 4. Deſpiſeſt thou the *Riches of his Goodneſs*, and *Forbearance*, and *long Suffering*, not knowing that the *Goodneſs* of God leadeth thee to Repentance?

14. xii. 1. I beſeech you, brethren, by the *Mercies* of God, that ye preſent your Bodies a living Sacrifice, holy, acceptable unto God, which is your reaſonable Service.

15. xv. 5. Now the God of *Patience* and *Conſolation* grant you to be like minded one towards another, according to Chriſt Jeſus.

Ὁ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως. The meaning is here, not the *patient* God, as if *Patience* were a Property in *Him*, but the God who giveth *Patience* and *Conſolation* in *us*; juſt as in the preceding Verſe, *through* Patience *and* Comfort of *the* Scriptures, *we might have hope*, *i. e.* by the Comforts which the Scriptures give us, or raiſe in us, we might have hope.

16. *Rom.* xv. 8. Now I ſay that Jeſus Chriſt was a Miniſter of the Circumciſion for the *Truth* of God to confirm the promiſes made unto the Fathers.

The Promiſes of God were made unto the *Fathers*; and the *Truth* and *Veracity* of God was concern'd in the Performance of them: *Jeſus* therefore by preaching to the *Circumciſion*, juſtified the *Truth* of God, in the Performance of his Promiſes.

17. 9. And that the Gentiles might glorify God for his *Mercy*---*viz.* in calling them to be his People.

18. 33. The God of *Peace* be with you all. *v.* N° 655.

19. xvi. 20. The God of *Peace* ſhall bruiſe Satan under your Feet ſhortly. *v.* N° 630.

20. 2 *Cor.* i. 3. The Father of *Mercies*, and the God of all Conſolation. *v.* N° 15.

21. xiii. 11. Finally, brethren, farewel; be perfect, be of good Comfort, be of one Mind, live in Peace, and the God of *Love* and *Peace* be with you, *i. e.* God who is the Author, and Giver, of Love and Peace.

22. 14. The Grace of our Lord Jeſus Chriſt, and the *Love* of God, and the Communion of the holy Ghoſt, be with you all. *v.* N° 655. 669.

23. *Eph.* ii. 4. But God who is *rich in Mercy*, for his great *Love* wherewith he *loved* us.

24. 7. That in the Ages to come he might ſhew the exceeding *Riches of his Grace* in his

Kindneſs towards us, through Jeſus Chriſt. *v.* N° 207.

25. 2 *Theſſ.* i. 11. Wherefore alſo we pray always for you, that our God would count you worthy of this Calling, and fulfil all the *good Pleaſure* of his *Goodneſs*.

26. *Tit.* iii. 4. After that the *Kindneſs* and *Love* of God our Saviour toward Man appeared.

27. 5. Not by Works of Righteouſneſs which we have done, but according to his *Mercy* he ſaved us.

28. 1 *Pet.* i. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his *abundant Mercy*, hath begotten us again unto a lively hope by the Reſurrection of Jeſus Chriſt from the dead.

29. 1 *John* i. 9. If we confeſs our Sins, He is *faithful* and *juſt* to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs.

30. 1 *John* ii. 5. But whoſo keepeth his Word, in him verily is the *Love of God* perfected, *ch.* iv. *v.* 17.

31. iii. 16. Hereby perceive we the *Love* of God, becauſe *he* [Chriſt] laid down his Life for us.

32. iv. 9. In this was manifeſted the *Love of God* towards us, becauſe that God ſent his only begotten Son into the World, that we might live through him.

33. 10. Herein is *Love*; not that *we* loved God, but that *He loved us*, and ſent his Son to be a Propitiation for our Sins.

The Argument, or Evidence that he *loved* us was, his *ſending* his Son. Now this Proof of his *Love*, was antecedent to his Sons coming into the World.

34. 11. Beloved, if God ſo *loved* us, we ought alſo to love one another.

35.

35. 16. And we have known, and believed the *Love* that God hath *to us:* God is *Love*, and he that dwelleth in Love dwelleth in God, and God in him.

36. 17. Herein is *our Love* made perfect, that we may have Boldneſs in the Day of Judgment, becauſe as he is ſo are we in the World.

Ἐν τοῦτῳ τετελείωται ἡ ἀγάπη μεθ ἡμῶν. *Herein Love with us is*, or, *hath been made perfect*; God's Love towards us, Chap. ii. 5. is completed, ſo perfected that nothing is wanting.

OBSERVATIONS *on the preceding* TEXTS.

THE moral Attributes of God are all capable of the ſtricteſt Evidence; and the *Goodneſs*, the *Mercy*, the *Kindneſs*, the *Love* of God towards his Creatures, is ſo clearly laid down in expreſs Words, throughout the Scriptures, that the greateſt Caution ſhould always be taken not to offend againſt them; and no Notions muſt ever lead us to run counter to them: And if at any time any Doctrine is either mediately or immediately contrary to theſe, the Conſequence is, that ſuch Doctrine cannot be true; nor can any Evidence, (no not Miracles themſelves) prove that ſuch a Notion can come from God.

There are too many Inſtances, where Men have conſidered God, not as what he is, a Being of *Goodneſs*, *Juſtice*, *Mercy*, *Truth* and *Holineſs*, but as if he were *Juſt alone*, or *Good alone*, or *Holy alone*, ſeparate from all the other Attributes. This partial Conſideration of God has been, if I miſtake not, the Cauſe of ſome very groſs Errors. *All* his Attributes ſhould be conſidered as equally in him, at all Times: His *Goodneſs* as well as his *Juſtice*, his *Mercy* as well as his *Holineſs* are conſtant in him, and as much to be depended on, and reaſoned

from, as any other Attributes or Properties whatever: They are the ſame, Yeſterday, to Day, and for evermore. We ſhould not therefore make any one of theſe Attributes a ſort of *primary* Attribute, to which all others are to *give way*, as if they were only of a *ſecondary* Kind: But we ſhould conſider *each* in its full extent; and *all* as conſiſtent in one and the ſame Being, *who is over all God bleſſed for evermore.*

The next Point is to fix and determine in our Minds the exact Idea which we give to each of the moral Attributes of God. For if wrong Ideas are applied to theſe, Men may eaſily fall into very groſs Miſtakes concerning God. *Juſtice, e.g.* in God has ſometimes been repreſented, as if it were ſomething neceſſarily requiring the Puniſhment of all Sinners: And *Holineſs* has been conſidered in ſuch a manner, as if God could not overlook, or, could not but take Notice of, the Offences of Men, unleſs ſome kind of Satisfaction were made him. Suppoſing now this Account of *theſe* Attributes to be exact, it will be found very hard to account for the divine *Goodneſs*, or *Mercy*, or *Kindneſs*; or even to prove that any ſuch Attributes belong unto God at all. For if *Goodneſs*, or *Mercy*, or *Kindneſs*, belong to God, and are real Attributes of him as well as *Juſtice* and *Holineſs*, they muſt influence him as much as the other, and in as ſtrong a manner: And ſince thoſe, as much and as neceſſarily, require the Grant of Forgiveneſs to proper Objects, as theſe can do the Execution of Puniſhment, the Conſequence is, that if it be argued from *Juſtice* and *Holineſs* that God cannot but puniſh, it will in like manner be argued from his *Goodneſs* and *Mercy*, that he cannot but forgive, or that he cannot puniſh at all. Now this is repreſenting God, either as influenced by contrary Diſpoſitions, which muſt render him uncapable of all Action; or elſe

that

that one ſort only of theſe Attributes belong to him, and not the other. In Truth, ſince *Goodneſs* and *Mercy* belong to God as much as *Juſtice* and *Holineſs*, each is ſo to be defined as to be conſiſtent with the other. *Juſtice* therefore cannot imply, that He who has this Attribute muſt *neceſſarily* puniſh every Offence, but only that He has a Right to puniſh ſuch as are the proper Objects of Puniſhment; and if he judges any Objects to be proper, and reſolves to puniſh them, then, that he will not do it beyond, or more than is fit. In this Account of *Juſtice*, proper Objects of *it* may receive proper Puniſhment; and proper Objects of *Goodneſs* may receive *Mercy* and *Kindneſs* from God: Obſtinate and preſumptuous and wilful Offenders may be the Objects of juſt *Severity*; whilſt others may be the proper Objects of *Mercy* and *Kindneſs*.

As thus it appears how the moral Attributes of God may be reconciled, or made conſiſtent, another Point may here be conſidered. *How far by the Light of* Reaſon *a Man can diſcover whether a* ſincere Penitent *will or will not be* accepted *by God.* The Reaſon of the Enquiry ariſes from hence — That the ſincereſt Penitent upon his Return to his Duty, does no more than he ought to do: And his preſent Goodneſs cannot make *Amends*, or any *Atonement* for his former Tranſgreſſion. His former Tranſgreſſion ſtill continues what it was, an Offence, a Crime, a Breach of Duty. Since therefore the Penitent does no more than he is obliged to do, God is not obliged to forgive the Sin that is paſt for the ſake of the Good which is done afterwards. The Criminal and the Crime remains as they were; and the Debt of Puniſhment is undiſcharged; how then is it poſſible to be known, whether a Being of Juſtice will remit ſuch a Debt, unleſs He expreſly reveals his Will? Or can the Offender, however penitent,

ever know without a Revelation, that God will accept his preſent Service, or not puniſh him for his paſt Crimes.

To reſolve this Difficulty, the Caſe muſt be fairly and fully ſtated; and not only the particular Attributes of *Juſtice* and *Holineſs*, but the *whole moral Character* of God, and the Make and Circumſtances of Man are jointly to be conſidered. For this being a Caſe which particular Circumſtances may aggravate or alleviate, one muſt take into the Account on the one hand the Frailties and Imperfections of *Man*; the Temptations he is made ſubject to; the Paſſions and Appetites *implanted* in him, and which were not of his own making; the innumerable Objects which work upon him, and at the ſame Time his Will and Endeavour to reſiſt them: On the other hand we muſt conſider God as what he is, a Being of *Mercy* and *Goodneſs*, as well as of *Juſtice* and *Holineſs*. Now, will not a wiſe Being treat his Creatures as what they *are*, *i. e.* as imperfect, and not as what they are *not?* Will he conſider us as pure *rational* Subſiſtences, or will he conſider us as compounds of both Reaſon and Paſſion? Will he treat us as Men, or as Angels? Will he make no Allowances for any Imperfections; or will he act with us as if we were nothing but ſpiritual Beings? Which Way could we conſider him as *Juſt*, much leſs as *Good*, or *Merciful*, or *Kind*, if he did not diſplay theſe Attributes to the proper Objects of *Mercy* and *Forgiveneſs?* If therefore the Light of Nature will ſhew us that God is *Good* and *Merciful*, and that Man is by his *Make* (and he did not *make* himſelf) an *imperfect frail* Being, it will follow very clearly, that we can diſcover without a particular Revelation, that God will *forgive* the Tranſgreſſions which ariſe from *Imperfection*.

But let us ſuppoſe the Penitent to have ſinned *wilfully*; Imperfections and Frailties may be pardoned

doned as rendering the Man the proper Object of *Mercy* and *Goodneſs*; but it may be ſaid that *preſumptuous* Sins make a Man the juſt Object of Puniſhment. Can it then be ever known, that God will overlook theſe, under the Circumſtances of Repentance and Amendment, unleſs he particularly diſcovers his Intentions not to take Notice of them?

Here again the Caſe is clear. The Penitent is ſuppoſed to be a real true Penitent; and Puniſhment is admitted to be a Debt due to a Superior. Now this is plain, that were nothing is remitted, there no *Mercy* or *Forgiveneſs* is ſhewn: And it is as plain, that He that inſiſts on, and requires an exact and full Payment of a Debt, cannot come under the Denomination of a *forgiving* Creditor, but is a *rigid* one that remits nothing of his due. Imagine now a Debt contracted, and the Man inſolvent, ready to do all that is in his Power to make Amends, but unable to pay; is any *Mercy* or *Kindneſs* ſhewn to the inſolvent Debtor, if the utmoſt due is exacted with Rigour? Or would he be deemed a *kind, merciful* Creditor, who, knowing fully the Willingneſs and Readineſs of his Debtor to do his utmoſt to make Amends, and at the ſame Time his utter *Inability* to pay, yet refuſes all *Forgiveneſs*, and inſiſts on what he knows to be impoſſible to be done? The ſincere Penitent is the honeſt inſolvent Debtor, and is as much the proper Object of Mercy and Forgiveneſs to a Being of *Mercy*, as ſuch a Debtor can be.

What is apt to miſlead, and has much miſled Men in theſe Caſes is, that they form their Notions of God from the ordinary proceedings in the Adminiſtration of Human Juſtice. *We* cannot know the *Hearts* of Men, and therefore are frequently impoſed on by Prayers and Tears, and falſe Promiſes: *We* are no Judges, or are very bad ones,

ones, of the Sincerity of Mens Repentance; and accordingly we find artful hypocrites often eſcape due Puniſhment; and real Penitents are made to ſuffer according to their appearing Demerits. We look no farther than the Crime committed; and if That be proved, we are contented with the ſtrict Juſtice that is done. But it is not ſo with God, *who tries the Heart and ſearches the Reins*, and cannot be impoſed on by any Art whatever.

Suppoſe then that we could be *abſolutely certain*, that the Man who had injured us, or who owed us any thing, was ſincerely penitent for what was paſt, and was ready to make us all the Amends that was in his Power, and would never attempt to injure us again, or run in our Debt; and would ſtrive to offend no more.—I aſk, is it agreeable to our Ideas of *Goodneſs* and *Mercy*, under ſuch Circumſtances to proſecute, or puniſh, ſuch an Offender? Or would not this be called *Severity*, *Rigour*, *Revenge*, or ſomething very different from *Mercy* and *Kindneſs*, to exact the utmoſt? Is not ſuch an honeſt ſincere Penitent the proper Object of *Goodneſs*; and ought he not to be treated as ſuch?

It is granted that he does no *more* by his preſent Obedience than what is his Duty to do; and his paſt Tranſgreſſion is not in itſelf made leſs, or different from what it was, by his preſent good Behaviour. Yet by his preſent good Conduct he has made himſelf the proper Object of *Mercy* and *Forgiveneſs*; and the Being who is veſted with ſuch Properties muſt diſplay them on *proper Objects*, or never exerciſe them at all. A *good* and *merciful* Being therefore muſt pardon ſome Offences; and ſince Offences are here ſuppoſed to be repented of, and the Man to be changed, and to be become what he ought to be, He is the proper Object of *Mercy*; and conſequently he may be certain that he will be forgiven by a Being of *Goodneſs* and *Mercy*. For a pro-

a proper Object of Mercy will as certainly meet with Mercy from a merciful Being, as a proper Object of Juſtice will meet with Puniſhment from a juſt Being. But farther,

There is no End of Puniſhment can be aſſigned, which makes it ſo much as *probable*, much leſs neceſſary, that a Penitent (I always mean by this a real ſincere Penitent) ſhould be puniſhed for what he has done, and repents of. Would you by Puniſhment make the Man *better?* He is *already* what you would *make* him; and therefore not the proper Object of this end of Puniſhment. Would you puniſh him, that due Honour and Regard may be ſecured to the *Laws*, or to the *Legiſlator?* Here too, the Penitent, having returned to his Duty, declares the Regard which is due to the *Laws*; and owns his Folly in having diſobeyed them: And Puniſhment cannot ſecure this Point ſo effectually, at leaſt not more ſo, than future real Obedience does. Can greater Honour be paid to Laws, or to a Legiſlator, than is paid by a real Penitent returning to his Duty?——You will ſay, that he has violated the Law, and ought to ſuffer on that account. True, if any *End* can be obtained by his Sufferings: For mere Suffering is no good to the Legiſlator, nor is it an *Equivalent* which neceſſarily muſt be paid for what is paſt. What is already done cannot be undone; and a Law once broke will always be a Law once broke. He then that returns to Obedience by Repentance, makes all the Amends poſſible to the Legiſlator; and if the Legiſlator is not content with that, and yet is convinced in himſelf that it is all that poſſibly can be done, he cannot be deemed *merciful*, *gracious*, or *kind*.

If it be ſaid, that Puniſhment ought to be inflicted, that *others* may be deterred from being guilty of the like Offences,—ſtill, the Exerciſe of *Goodneſs* and *Mercy* towards proper Objects is always to

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be ſhewn: And the Danger that others may offend if Puniſhment be not executed, will be groundleſs, if none but ſincere Penitents are exempted. Others, you will ſay, may be encouraged to offend. What? if the proper Objects of Mercy are not puniſhed? Is God to act contrary to his *Mercy*, leſt others ſhould be guilty of a Breach of *their* Duties? Is he to violate Right and Truth, to prevent others from doing amiſs? Let the preſumptuous and obſtinate ſuffer: But the Penitent cannot induce others by his Example to ſin, becauſe he renounces and diſclaims the Sin he once had been guilty of; and is become what the Law and Law-Maker deſigned him to be: And He is by his Abhorrence of the like Crimes, as full an Inſtance or Example to keep others from ſinning, as if he ſuffered Puniſhment on that account.

But allowing that if *Juſtice* be conſidered alone and by itſelf, every Offender might for every Act of Sin be puniſhed; yet this is not the Truth of the Caſe; for God is not to be conſidered as *mere Juſtice*, or as influenced by no other Attribute but That. His other moral Attributes are as eſſential to him as *Juſtice* is; and conſequently they are to be diſplayed to proper Objects as well as That is. Every Attribute has its proper Objects. If therefore a ſincere Penitent be a proper Object of *Mercy*, he muſt as certainly meet with *Mercy*, as the proper Object of any other Attribute can meet with That. Why is the Sinner the proper Object of *Juſtice?* Becauſe he has broke the Law of his Governor. The Man, ſuppoſe, continues in a wrong Courſe, and goes on obſtinate, preſumptuous, ſelf-willed: He by this means continues the proper Object of Diſpleaſure, and deſerves to ſuffer. Imagine now the Man to repent ſincerely, and to change the Courſe of his Life;—He is no longer the Object of Diſpleaſure, for that belonged

to

to him only *as a Sinner:* He becomes therefore by his Change the proper Object of *Mercy* and *Forgiveneſs:* And God that always acts according to Truth and Right, cannot treat a proper Object of *Mercy* as if he were a proper Object of *Juſtice.* He therefore will forgive him, and receive him into Favour.

You will ſay, may not God inflict *ſome* Puniſhment, *though ſmall,* upon the Penitent for his paſt Offence, and afterwards receive him into Favour? I anſwer, yes, he may; and if a Man ſuffers *leſs* than his Crime deſerves, ſo far *Mercy* and *Goodneſs* are really ſhewn, notwithſtanding the Offender is puniſhed. But where is this ſaid to be the Method of God's acting with Mankind? Or what Ground is there in either Reaſon, or Revelation, to imagine that God is ſo determined to execute Puniſhments, that none but the perfectly upright and innocent ſhall eſcape his Vengeance! Why does he puniſh *at all,* if it be *leſs* than the Crime deſerves? And if it be *equal,* then no Mercy is ſhewn.

Every ſupreme Perſon that is injured, has a Power if he thinks proper to remit the Injury. No one being injured but himſelf, he may recede from his own Right, without any ſort of Injuſtice to any body. The Perſon that has *done* the Injury cannot complain, if the Debt of Puniſhment be forgiven him: And he that has *received* the Injury does no Injuſtice, if he recedes from his own Right voluntarily. Juſtice then does not imply the neceſſary Execution of Puniſhment, but only a Right to execute it, and that greater Puniſhment than the Demerits of the Offender be not executed. Greater Puniſhments than the Crime deſerves, are excluded as inconſiſtent with Juſtice: If equal ones are inflicted, no *Mercy* or *Kindneſs* is ſhewn; if *leſſer* ones are inflicted, conſiſtent with Juſtice, then may the whole be remitted conſiſtent with Juſtice; ſince he that takes leſs than his Due may, if he pleaſes, remit

remit the whole, for the ſame Reaſon that he remits a part.

The Truth is, as God is the Perſon offended, he has a Right to puniſh ſuch as are the proper Objects of his Diſpleaſure: At the ſame time ſuch as are the proper Objects of his Mercy and Kindneſs will certainly receive Mercy and Forgiveneſs. Now as Mankind is a frail and imperfect Creature, and none free from all Offence or Sin, Mercy muſt be ſhewn to ſuch at leaſt as are ſincerely penitent, or it cannot be ſhewn at all; and conſequently would in vain be attributed to that Great Being who made us what we are, and whoſe Compaſſions cannot be diſplayed at all, if they are not diſplayed to proper Objects.

It has been ſaid, that "when People ruin their "Fortunes by Extravagance, or bring Diſeaſes "upon themſelves by Exceſſes, or incur the Pe-"nalties of Civil Laws—will Sorrow for theſe "Follies paſt, and behaving well for the future, "alone and of itſelf, prevent the *natural Conſequen-"ces* of Sin? In like manner, if we have miſbe-"haved in our higher Capacities, and rendered "ourſelves obnoxious to the *future Puniſhment* "which God has annexed to Vice,—is it credible "that behaving well for the Time to come, may "be wholly ſufficient, alone and of itſelf, to pre-"vent that Puniſhment? Suppoſe that future "Puniſhments of Wickedneſs may be in the way "of *natural Conſequence* of Offence, or *analagous* "to what we ſee here; as real Reformation may "be of no avail *at all* towards preventing the Mi-"ſeries, Poverty, Sickneſs, Infamy, *naturally an-"nexed* to Folly and Extravagance, exceeding a "certain degree," ſo Repentance may be of no avail towards the conſequent natural Puniſhment of Vice.

To

To this I anſwer, 1. That it ſeems a very ſtrange way of Reaſoning, to argue, that *preſent Pains* conſequent upon *natural* Actions, are *divine Puniſhments*; or that "future Puniſhments of Vice may "be in the way of *natural* Conſequence of Offence, "or analogous to what we ſee here" in the Caſes here mentioned. This is making *Pain* and *Puniſhment* the ſame Thing; and it is arguing, that if God annexes Delight to ſome Actions, and Uneaſineſs to others, then he not only diſpenſes Happineſs and Miſery, but properly *rewards* and *puniſhes*. Accordingly it is urged, that, "the Pain which we "feel,—ſuppoſe upon too near approach to Fire, "is altogether as much an Inſtance of God's *pu-* "*niſhing* ſuch an Action, as declaring by a Voice "from Heaven, that if we acted ſo, he would in- "flict ſuch *Pain* upon us." Were theſe Pains the Conſequences only to ſuch as were guilty of the *Folly* or *Wilfulneſs* of aproaching too near the Fire, the Reaſoning perhaps might appear more juſt: But the Miſchief is, the Fire burns the *innocent* as well as the *guilty*, even thoſe who for their Virtues and firm Adherence to God and Goodneſs, deſerve *Reward*; it burns with the ſame Fierceneſs, and it produces the ſame exquiſite Pains to theſe, as it does to others; to thoſe who are *thrown*, or *fall* into it, or cannot *eſcape* it, as it does to thoſe who fooliſhly approach too near it. *Natural* Conſequences therefore ought not to be treated as Puniſhments, becauſe they involve all equally, the innocent as well as the guilty; and make no Diſtinction of either Merit or Demerit. When a ventureſome Man ſees the Tiles falling from a Houſe, and obſtinately runs under them, and ſuffers Pain accordingly,—This cannot be called the *Puniſhment* of his Folly, unleſs in a very looſe and inaccurate Manner. For the ſame Pains are conſequent, when a prudent Man, doing his Duty, and walking with all Circumſpection,

cumſpection, happens to have a Tile fall on his Head; without any fault, or poſſible guard againſt the Evil. To call this *Suffering* by the Name of *Puniſhment*, is not only the Confuſion of all Language, but it muſt be the Source of much falſe reaſoning, ſince it treats *Misfortunes* as *Crimes*, and makes *Action* and *Paſſion* the ſame thing. But to paſs over this, I ſay,

2. When it is infer'd, that Repentance may be inſufficient to prevent *future* Puniſhment, becauſe in Diſeaſes, Extravagances, or civil Crimes, good Behaviour for the future will not *here* prevent the natural Conſequences of Sin,—This Inference is by no means to be admitted. It never has been proved, that God has ſo annexed future Pain to every Act of Miſbehaviour, that every Inſtance or Degree of one ſhall certainly be attended with ſome Degree of the other hereafter. Nor do I conceive how it can be proved, ſince Puniſhment implies ſomething not as a *natural* Conſequence, but as poſitively inflicted: it implies ſomething out of the natural and ordinary Courſe of Things. Suppoſe "the Goodneſs of God to conſiſt in a Diſpoſition "to make the Good, the Faithful, the Honeſt "only happy." Yet if he has *Mercy*, *tender Mercy*, *abundant Mercy*, he muſt be ready to pardon ſomething; and conſequently to remove ſome or all the Pain annexed to Miſbehaviour in proper Objects, if any ſuch be annexed as the *natural Conſequence* of Things. And this doing ſomething more than the natural Conſequence of Things, is properly *Rewarding*. And ſo it is in the Caſe of Sin: If God has annexed *Pain* to *Misbehaviour* in Proportion to the Degrees of it, this is not what is ſtrictly meant by the Term *Puniſhment*, but it is the Addition to what is the *natural Conſequence* of Miſbehaviour that is called by that Name. When therefore an Argument is drawn from the *natural Conſequences* of Things here, to *Puniſhments* either *here*

or

or *hereafter*, it is every Way fallacious and inconcluſive, becauſe it ſuppoſes a Parity of Caſes, where a Diſparity is viſible at firſt Sight. But,

3. Be it granted, that Well-doing for the future does not prevent judicial bad Conſequences of having done Evil *here*,—no Conſequence can be drawn from hence to prove that it may not prevent bad Conſequences *hereafter*. We are all frail, infirm, imperfect, ſhortſighted, and cannot know the Hearts of Men: We therefore make Laws, which Judges are to follow, and to execute; ſuch as affect the outward Actions of Men, and ſeldom look any further than the Relations of Actions to one another, and how far Men are under Neceſſity, or not, without any Regard to the internal Principles by which they are governed. In Conſequence of this, a Man may be juſtly puniſhed by a human Law for an Action that may deſerve no Puniſhment, could we judge of the internal Principles of Actions, or could we know a ſincerely honeſt Man, and diſtinguiſh him from a Counterfeit, or Hypocrite. Repentance therefore may not prevent the bad Conſequences of having done Evil *here*; becauſe we are not competent Judges of it. But ſuppoſe the Heart to be known, or that we were Judges of That; ought not then ſincere Repentance to exempt a Man from Puniſhment even *here?* Or are Men to be puniſhed merely for puniſhing ſake? Or what End is to be obtained by puniſhing one that is really amended, and is known to be ready to make all the Amends that is in his Power? Can we ſuppoſe that Puniſhment will inevitably follow in ſuch a Caſe? Goodneſs in God is allowed to be a Diſpoſition to make good Men happy; and the ſincere Penitent is become a good Man. If none be good but ſuch as never have fallen, or never have offended, there never was a good Man, nor ever will be ſuch a Thing; and if a Penitent be not forgiven, the Good-

neſs of God is an Attribute that never can be diſplayed. So that the Penitent muſt be a proper Object of Goodneſs and Mercy; and conſequently we may be ſure that he will be admitted into Favour.

If the Queſtion be,—Does the Goodneſs of God imply, that he will make a ſincere Penitent *as* happy as he would have been, if he had not ſinned?—I anſwer, 1*ſt*, That it is ſufficient for us that God will make all ſuch happy: Whether he will place him in the ſame Condition as if he never had offended, is what we need not determine. But 2*dly*, That God had determined to place the *Gentile* World in ſuch a preſent State, as if they never had offended, ſeems clear from the whole Parable of the Prodigal Son: His paſt Sins were no Manner of Objection to his Favour at his Return, and he was treated exactly as if he had not offended. But 3*dly*, It is an uſeleſs Queſtion, methinks, to enquire about ſuch Things, becauſe every Man, not one excepted, is an Offender more or leſs; and to aſk, Whether every Sinner would be equally happy, if he had not ſinned, as he will be if he ſincerely repents, is to aſk a Queſtion which perhaps no one can determine; or if he could, it would be of little Conſequence to us.

The Voice of Nature is ſo clear, that God is placable and will accept the penitent Offender, that I cannot but mention one or two Inſtances of the Notion that prevailed in the *Heathen* World. *Homer* gives this Reaſon why *Achilles* ſhould not continue implacable, becauſe

——— σρεπτοὶ δέ τε κὴ θεοὶ αὐτοὶ
Καὶ μὲν τὸς ἀρέεσσι κὴ εὐχωλῆς ἀγανῆσι
Λοιβῆ τε, κνίσῃ τε, παρατροπῶς' ἀνθρωποι
Λισσόμενοι, ὅτε κέν τις ὑπερβήῃ κὴ ἁμάρτῃ. *Il.* ι. 495.

Ovid

Ovid has a remarkable Paſſage to this Purpoſe,

Vidi Ego linigeræ numen violaſſe fatentem
Iſidis, Iſiacos ante ſedere focos.
Alter ob huic ſimilem privatus lumine culpam
Clamabat media ſe meruiſſe via—
Sæpe levant [Dij] pœnas, ereptaque lumina reddunt
Cum bene peccati pœnituiſſe vident.

De Ponto, l. 1. Eleg. 1.

Thoſe that argue that Repentance, alone and of itſelf, is not ſufficient to prevent future Puniſhment, tell us, "That Chriſt rendered Repentance of the "Efficacy which it is, by what he did and ſuffered "for us:" That "he obtained for us the Benefit "of having our Repentance accepted unto eternal "Life." And this is ſaid to be "the Doctrine of "the Goſpel." This is not the proper Place to examine this Notion. Only thus much may here be ſaid; That not *one* Paſſage in the whole *New Teſtament* aſſerts any ſuch Thing: And that there are very many Texts to the contrary, *viz.* all thoſe which aſſure us of God's Love to Man *antecedent* to Chriſt's coming into the World, or his dying for us. But this will appear more fully in the following Chapters.

CHAP. II.

Containing Texts of the New Teſtament, which mention the Diſpoſition of God to Man antecedent *to Chriſt's Death.*

THE Texts before cited in the preceding Chapter, would all very properly come under the Title of this, becauſe they relate to ſuch Attributes of God, as he always does, and always will

exert to proper Objects. He always was and always muſt be good, merciful, kind to ſuch; and without theſe Properties he would not be God. However, as many other Paſſages occur which peculiarly relate to this Head, I thought it more proper to range them in the preſent Order.

37. *Matt.* vi. 1. Take heed that ye do not your Alms before Men, to be ſeen of them; otherwiſe ye have no Reward of your *Father* which is in Heaven.

38. 4. Thy *Father* which ſeeth in Secret, himſelf ſhall reward thee openly.

39. 6. Pray to thy *Father* which is in Secret, and *thy Father* which ſeeth in Secret, ſhall reward thee openly.

40. 8. Your *Father* knoweth what Things ye have need of before ye aſk him.

41. 9. After this Manner therefore pray ye. Our *Father* which art in Heaven.

In theſe and ſuch like Places, where Mention is made of *our Father*, the Deſign is to expreſs not merely the Relation we ſtand in to him as our *Creator*, or as he is πατὴρ ἀνδρῶν τε θεῶντε, *the Cauſe of our Exiſtence, and of all Things elſe*, but likewiſe his Kindneſs and Goodneſs in *providing* for us, his good Diſpoſition towards us, his Readineſs to aſſiſt us, and to reward us. *V.* the following Numbers.

42. 14. 15. For if ye forgive Men their Treſpaſſes, your *heavenly Father* will alſo forgive you. But if ye forgive not Men their Treſpaſſes, neither will your *heavenly Father* forgive your Treſpaſſes.

43. 18. That thou appear not unto Men to faſt, but unto *thy Father* which is in Secret; and *thy Father* which ſeeth in Secret, ſhall reward thee openly.

44. 26.—Yet your *heavenly Father* feedeth them.

45.

45. *Matt.* vi. 30. If *God* ſo clothe the Graſs of the Field,—ſhall he not much more you?

46. 32. Your *heavenly Father* knoweth that you have need of all theſe Things.

47. vii. 9. 11. What Man is there of you, whom if his Son aſk Bread, will he give him a Stone? or if he aſk a Fiſh, will he give him a Serpent? If ye then being Evil, know how to give good Gifts unto your Children, how much more ſhall *your Father which is in Heaven* give good Things to them that aſk him?

48. xviii. 35. So likewiſe ſhall *my heavenly Father* do alſo unto you, if ye from your Hearts forgive not every one his Brother their Treſpaſſes.

There is one Copy that reads in this Verſe, not *my*, but *your*, heavenly Father. It makes no Alteration as to the Senſe, which directly aſſerts a Readineſs in God to *forgive* even very great Treſpaſſes, if we are ready to forgive one another. As he is ready to inflict ſevere Puniſhments on thoſe who are not of a forgiving Temper to their Brethren, ſo is he likewiſe ready always to pardon thoſe who are *humane*, *kind*, *benevolent*, and ready to cover the Sins of thoſe who are guilty of Offences towards them. This Manner of Reaſoning is taken from the Nature of God himſelf, and therefore is true at all Times, and not accidentally true.

49. *Matt.* xxv. 34. Then ſhall the King ſay unto them on his right Hand, come ye bleſſed of my *Father*, inherit the Kingdom prepared for you from the Foundation of the World.

50. *Mark* xi. 25. 26. And when ye ſtand praying, *forgive* if ye have ought againſt any, that your *Father* alſo which is in Heaven may *forgive* you your Treſpaſſes. But if you do not forgive, neither will your *Father* which is in Heaven forgive you your Treſpaſſes.

51. *Luke* i. 68. Bleſſed be the *Lord God* of Iſrael, for he hath viſited and *redeemed* his People.

Ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ; *He hath*, not *cauſed*, or *made* Redemption, but as we rightly render it, *He hath redeemed*, or *delivered his People*. So ποιεῖν καθαρισμὸν, is, to *purge*, *cleanſe*, Heb. i. 3. not to *cauſe* it in another. It was God himſelf that is here ſaid, ποιεῖν λύτρωσιν *to make Redemption* to his People; *i. e.* to redeem them; And therefore no Streſs is to be laid upon the Word, ἐποίησε, as if that ſignified *making*, or *cauſing*, in another Redemption *for his People*. *Zacharias* ſeems to have had in his Mind the Words of the Pſalmiſt, *He ſent* Redemption *to his People*, *Pſ.* cxi. 9. *With the Lord is Mercy, and with him is plenteous* Redemption, *and he ſhall* redeem Iſrael *from all his Iniquities*, Pſ. cxxx. 7. No more is meant than this; that God by ſending the Fore-runner of the Meſſiah into the World, *to go before the* Face of the Lord to prepare his Ways, had begun to bring about that Salvation for his People which he always deſigned, and which he promiſed and ſware to our Father *Abraham*. Λύτρωσις, or *Redemption*, ſignifies in general a *Deliverance*. And what the People of God were delivered from, is plain from the Office of this Fore-runner of the Meſſiah, who was to *give Knowledge of Salvation to the People by* the Remiſſion of their Sins:—*to give Light to them that ſit in* Darkneſs, *and in the Shadow of Death, to guide their Feet into the Way of Peace*; ver. 77, 79. *V.* 1 *Tim.* ii. 6. *Eph.* i. 7. In the general Senſe of, *Deliverance*, is this Word frequently uſed. Thus when *Euſebius* had at large diſplayed the *Egyptian* Idolatry in worſhipping Cats, Dogs, Crocodiles, *&c.* He ſays, Λύτρωσιν καὶ ἐλευθερίαν τῶν τοσούτων κακῶν ὁπωστέρως εὑράμενοι, ἢ διὰ μόνης τῆς σωτηρίου καὶ εὐαγγελικῆς διδασκαλίας τῆς τὰς διανοίας τυφλοῖς τὴν ἀνάβλεψιν εὐαγγελισαμένης. Præp. Evan. l. 2. c. 1. p. 33, i. e.

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We could not have found Deliverance *and* Freedom *from ſuch Evils, except by the ſaving Doctrines of the Goſpel, preaching the opening of the Eyes to ſuch as were blind in their Underſtanding.* And again, ſpeaking of *Clemens Alexandrinus*, he ſays, that he was διὰ τῆς εὐαγγελικῆς διδασκαλίας τῶν κακῶν ἐλευθερωμένος, *by the Goſpel* freed *or* delivered *from Evils.* ibid. c. 2. apud fin. p. 39.

God then is here ſaid by *Zacharias* to have *viſited and* redeemed *his People*, when our Saviour was only incarnate; many Years before he began to preach, and in Conſequence many before he died. *V.* N° 100, 445. 756.

52. *Luke* ii. 14.—On Earth Peace, Good-will towards Men.

If the true Reading be, ἐν ἀνθρώποις εὐδοκία, the Senſe muſt neceſſarily be, that God had ſhewn in the *Birth* of Chriſt his Good-will towards Men. *V.* N° 8. *Victor vitenſis* in his Paſſion of the ſeven Martyrs, reads it, *Pax hominibus bonæ voluntatis*, as if it were, εὐδοκίας, *Peace to Men of Good-will.*

53. xi. 13. If ye then being Evil, know how to give good Gifts unto your Children, how much more ſhall your *heavenly Father* give the Holy Spirit to them that aſk him?

54. xv. 20. But when he was yet a great Way off, his *Father* ſaw him, and had Compaſſion, and *ran*, and fell on his Neck, and kiſſed him.

This younger Son in the Parable was the *Gentile* World, which when it was yet *a great Way off* from ſerving God, God is repreſented as a kind Father *running* to meet him, and to receive him into Favour.

55. *John* iii. 16. For *God* ſo *loved* the World, that he *gave* his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting Life. *V.* N° 470.

56. *John* iii. 17. For God *ſent* not his Son into the World to condemn the World, but that the World through him might be ſaved.

The Meaning of our Saviour is, that God out of his great *Goodneſs* to Mankind ſent his Son into the World, that whoſoever would believe in him and accept him for his Lord and Maſter, and obey his Commands, ſhould be ſaved, and have *everlaſting Life*. The *Jews* alone were not to reap this Benefit, but ὁ κόσμος, the *World*, the *Gentiles* as well as the *Jews*: For the Chriſt was to be a Light to lighten the *Gentiles*, as well as to be the Glory of the People of *Iſrael*, *Luke* ii. 32. The whole World, *Jews* as well as *Gentiles*, *lay in Wickedneſs*, and they might reaſonably expect Severity of Judgment: But God's merciful Deſigns were ſuch, that he ſent his Son into the World, not to paſs Sentence on them, but to give them the means of Favour and Salvation, and to acquaint them that *the Judgment*, κρίσις, was to be this, that when Light was come into the World, if Men loved Darkneſs rather than Light, and would practiſe Evil, then they were to expect Puniſhment. *v.* N° 478. 440.

57. 34. For he whom God hath *ſent* ſpeaketh the Words of God. *v.* N° 478.

58. iv. 10. Jeſus anſwered and ſaid unto her, if thou kneweſt the *Gift* of God.

Socrates called himſelf the *Gift* of God. How much more properly did Chriſt, who was immediately appointed, ſent, *given* by God. *v.* N° 470.

59. 23, 24. But the Hour cometh, and now is, when the true Worſhippers ſhall worſhip the *Father* in Spirit and in Truth, for *the Father* ſeeketh ſuch to worſhip him. God is a Spirit, and they that worſhip him muſt worſhip him in Spirit and in Truth.

This

This is a Reaſon for worſhipping God that is founded on the Nature of God, and therefore is eternal and immutable.

60. *John* v. 23. He that honoureth not the Son, honoureth not the Father which hath *ſent* him. *v.* N° 470.

61. 24. Verily verily I ſay unto you, he that heareth my Word, and believeth on him that *ſent* me, hath everlaſting Life, and ſhall not come into Condemnation, but is paſſed from Death unto Life. *v.* N° 60.

62. 26, 27. For as the *Father* hath Life in himſelf, ſo hath he *given* to the Son to have Life in himſelf. And hath *given* him Authority to execute Judgment alſo, becauſe he is the Son of Man. *v.* N° 470.

63. 30. I ſeek not mine own Will, but the Will of him that *ſent me*.

Hence is our Saviour ſaid to be Πατρικῷ θελήματος διάκονος, a Miniſter of his Father's Will, *Clem. Alex. Pædag.* l. 1. c. 2.

64. 33. But I have greater Witneſs than that of *John*; for the Works which the Father hath *given* me to finiſh, the ſame Works that I do bear Witneſs of me that the *Father* hath *ſent* me. *v.* N° 62.

65. 37. And the Father himſelf which hath *ſent* me, hath born Witneſs of me. *v.* N° 63.

66. 38. And ye have not his Word abiding in you, for whom he hath *ſent*, him ye believe not. *v.* N° 62.

67. 43. I am come in my *Father's Name*.

68. vi. 32. My Father *giveth* you the true Bread from Heaven. *v.* N° 470.

69. 38. For I came down from Heaven not to do my own Will, but the Will of him that *ſent* me. *v.* N° 62.

70. *John* vi. 39. And this is the Father's Will which hath *ſent* me, that of all which he hath *given* me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt Day.

71. 40. And this is the Will of him that *ſent* me, that every one that ſeeth the Son and believeth *on him*, * Εἰς αὐτὸν, may have eternal Life, and I will raiſe him up at the laſt Day. *v.* N° 470.

* Εἰς αὐτὸν. So to believe in him as to become his Diſciple.

72. 44. No Man can come to me, except the *Father* which hath *ſent* me draw him. And I will raiſe him up at the laſt Day. *v.* N° 71.

73. 57. As the living Father hath *ſent* me. *v.* N° 71.

74. 67. Therefore ſaid I unto you, that no Man can come to me, except it were *given* him of my *Father*. *v.* N° 58. 470.

75. vii. 16. My Doctrine is not mine, but his that *ſent* me. 470.

76. 28. I am not come of myſelf; but he that *ſent* me is true, whom ye know not. N° 71.

77. 29. But I know him, for I am from him, and he hath *ſent* me. 470.

78. 33. Yet a little while am I with you, and then I go to him that *ſent* me. 470.

79. viii. 16. I am not alone, but I and the Father that *ſent* me. 470.

80. 18. the Father that *ſent* me beareth Witneſs of me. 470.

81. 26, 27. He that *ſent* me is true, and I ſpeak to the World thoſe Things which I have heard of him. They underſtood not that he ſpake to them of the *Father*. 470.

82. 29. He that *ſent* me is with me. 81.

83. 42. I proceeded forth and came from God;

God: neither came I of myſelf, but he *ſent* me. 81.

84. *John* ix. 31. Now we know that God heareth not Sinners, but if any Man be a Worſhipper of God, and doth his Will, him he heareth.

85. x. 29. My Father which *gave* them me is greater than all. *v.* N° 470.

86. xi. 42. I ſaid it that they may believe that thou haſt *ſent* me. *v.* N° 470.

87. xii. 44. Jeſus cried and ſaid, he that believeth on me, believeth not on me, but on him that *ſent* me. *v.* N° 470.

88. 45. And he that ſeeth me, ſeeth him that *ſent* me. *v.* N°. 470.

89. xiii. 3. Jeſus knowing that the Father had *given* all Things into his Hands. *v.* N° 470.

90. 20. He that receiveth whomſoever I ſend, receiveth me; and he that receiveth me, receiveth him that *ſent* me. *v.* N° 470.

91. xiv. 24.—The Word which ye hear is not mine, but the Father's which *ſent* me. *v.* N° 90.

92. xvi. 27. For the Father himſelf loveth you, becauſe—ye have believed that I *came out from God.*

93. xvii. 8. And they have believed that thou didſt *ſend* me. *v.* N° 470.

94. 18. As thou haſt *ſent* me into the World. *v.* N° 470.

95. 23. That the World may know that thou haſt *ſent* me, and haſt *loved* them, as thou haſt loved me. *v.* N° 470.

96. 25. O righteous Father,—theſe have known that thou haſt *ſent* me. *v.* N° 470.

97. *Acts* iii. 26. Unto you firſt, God having raiſed up his Son Jeſus, *ſent* him to bleſs you, in turning away every one of you from his Iniquities. *v.* N° 470.

98. *Acts* x. 34, 35. Then *Peter* opened his Mouth and ſaid, Of a Truth I perceive that God is no reſpecter of Perſons. But in every Nation, he that feareth him, and worketh Righteouſneſs, is accepted of him.

Theſe Words may poſſibly be ſaid to relate to the Diſpoſition of God ariſing from what our Saviour did. But God was no Reſpecter of Perſons *before* the Death of Chriſt, but ſo in his Providence governed the World as beſt to bring about his Deſigns. *v.* N° 99.

99. *Rom.* ii. 11, 12. For there is no reſpect of Perſons with God. For as many as have ſinned without Law, ſhall alſo periſh without Law; and as many as have ſinned in the Law, ſhall be judged by the Law. *v.* N° 98.

100. iii. 24. Being juſtified *freely*, by his *Grace*, through the Redemption that is in Jeſus Chriſt.

The Apoſtle here declares that God did, δωρεὰν, *gratis*, as a matter of pure Favour and Kindneſs, juſtify all Mankind, *i. e.* both *Jews* and *Gentiles*; *for* all *have ſinned and fallen ſhort of the Glory of God*, ver. 23. This was done, *through the* REDEMPTION *that is by Jeſus Chriſt.* When *Zacharias* ſaid, that *God had* redeemed *his People*, Luke i. 68, he uſed the Word λύτρωσις, St. *Paul* here uſes ἀπολύτρωσις. Both of them mean the ſame thing; a Deliverance from a State of Bondage, however procured. And accordingly the ἀπολύτρωσις, *Redemption*, is here expreſsly ſaid to be δωρεὰν, *gratis*, without receiving any Equivalent. We are *juſtified, by his Grace*, thro' the Means taken by Chriſt to *deliver* us. *God ſo* loved the World *that he ſent*, or *gave*, his only begotten Son into it, to *deliver* Mankind, or *ſave* them from the Effects of Sin. It all proceeded from the *free Love* of God, and not at all from any thing cauſed by any one in him,

him, that we have our Sins forgiven, and are by God put into the Way of obtaining eternal Life. *v.* N° 51. 103. 384. 581.

101. *Rom.* iii. 25, 26. Whom *God* hath *ſet forth* to be a Propitiation through Faith in his Blood, to declare *his Righteouſneſs* for the Remiſſion of Sins that are paſt, through the *Forbearance* of God. To declare, I ſay, at this Time *his Righteouſneſs*, that he might be *juſt*, and the Juſtifier of him which believeth in Jeſus, *v.* N° 585.

102. 29, 30. Is he the God of the *Jews* only? Is he not alſo of the *Gentiles?* Yea of the *Gentiles* alſo. Seeing it is one God which ſhall juſtify the Circumciſion by Faith, and the Uncircumciſion through Faith.

103. iv. 16. Therefore it is of *Faith*, that it might be by *Grace*, to the end the Promiſe might be ſure to all the Seed; not to That only which is of the Law, but to That alſo which is of the Faith of *Abraham*, who is the Father of us all.

The Uncircumciſion, *i. e.* the *Gentiles*, were to receive the Bleſſedneſs which God had promiſed, *i. e.* to *forgive Sins*, *not to impute Sins*, to *cover Sins*, ver. 7, 8. Now had this been obtained from God by means of our *Works*, it would really have been a matter of *Debt* due to us. But as God juſtifies all *freely*, both thoſe that are under the Law, and thoſe that are not ſo; and counts their Faith for Righteouſneſs; and overlooks their paſt Sins, on that account, it is plain, that all our Bleſſedneſs muſt proceed from *Grace*, or *Favour*, and pure *Good-will* towards us, ſhewn in and by Chriſt, *v.* N° 100.

104. v. 8. But God commended his *Love* towards us, in that while we were yet Sinners, Chriſt died for *us*.

i. e.

i. e. For *us*, Sinners of the *Gentiles*, *Gal.* ii. 15, 16, whom he had predeſtinated to be called and made his People by Chriſt. *V.* N° 107. 638. 690.

105. *Rom.* viii. 3. For what the Law could not do, for that it was weak through the Fleſh, God *ſending* his own Son in the Likeneſs of ſinful Fleſh, and for Sin, condemned Sin in the Fleſh.

106. 29. For whom he did foreknow, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the firſt-born among many Brethren.

107. 30. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.

The *Predeſtination* ſpoken of in Scripture is conſtantly That of God's Deſign to call the *Gentiles* who were not his People, to be his People; nor does it relate to any other Purpoſe. Compare 1 *Cor.* ii. 7. *Epheſ.* i. 4., 5, 11, with what is ſaid by St. *Paul* in this and the following Chapter. *V.* N° 104. 638. 690.

108. 32. He that ſpared not his own Son, but *delivered* him up for *us all*, how ſhall he not with him alſo *freely* give us all Things?

If God was ſo *kind* as to *ſend* his Son into the World, and to let that Righteous one die for all, *Gentiles* as well as *Jews*, is it credible, that he will not give to the *Gentiles* freely every Thing that is proper for them? *V.* N° 587. 671.

109 33. Who ſhall lay any Thing to the Charge of God's Elect? It is God that *juſtifieth*.

Ought the *Jew* to accuſe or charge the *Gentiles*, whom God hath made his People, with Unworthineſs? Surely not; ſince it is God that hath juſtified them. *V.* N° 177.

110. ix. 23. 24. And that he might make known the Riches of his Glory on the Veſſels of Mercy,

Mercy, which he had *afore* prepared unto Glory. Even us whom he hath called, *not of the Jews only*, but alſo of the *Gentiles*.

111. *Rom.* viii. 25. As he ſaith alſo in *Oſee*, I will call them my People which were not my People, and her beloved which was not beloved.

God called the *Jews* by Chriſt himſelf in his Life-time, *Gal.* iv. 4. Afterwards the *Gentiles* were called to be *his People*, as he always deſigned that in due time they ſhould be. N° 104.

112. xi. 34. For who hath known the Mind of the Lord, or who hath been his *Counſellor?*

113. xv. 5. The God of Patience and Conſolation grant you to be like-minded one towards another. *Vid.* N° 15.

114. xvi. 25, 26. According to the Revelation of the *Myſtery* which was kept Secret ſince the World began, but is now made manifeſt, and by the Scriptures of the Prophets, according to the Commandment of the everlaſting God, made known to *all Nations* for the Obedience of Faith.

This *Myſtery* was God's Deſign to call the *Gentiles* to be his People, and to give them eternal Life.

115. 1 *Cor.* i. 3. Grace be unto you and Peace from *God our Father*, and from our Lord Jeſus Chriſt. *V.* 630. 655.

116. ii. 7. But we ſpeak the Wiſdom of *God* in a *Myſtery*, even the hidden Wiſdom, which God ordained before the World unto *our* Glory. *Vid.* N° 114. *i. e.* the Glory of us who are *Gentiles*.

117. *Gal.* iv. 4, 5. When the Fulneſs of the Time was come, God *ſent forth* his Son made of a Woman, made under the Law, to *redeem* them that were *under the Law*, that we might receive the Adoption of Sons.

118.

118. *Epheſ.* i. 4. According as *he* hath *choſen us* in him before the Foundation of the World, that we ſhould be holy, and without Blame before him in Love.

God always determined to call the *Gentile* World, and that they ſhould be *holy* to him, as the *Jews* were.

119. 5. Having *predeſtinated* us unto the Adoption of Children by Jeſus Chriſt *to himſelf*, according to the *good Pleaſure* of his Will. *V.* N° 111.

120. 6. To the Praiſe of the Glory of his *Grace*, wherein he hath made us accepted in the beloved.

He deſigned to adopt the *Gentile* World in his own good Time by Jeſus Chriſt, and to make the Glory of his Favour and Kindneſs to them manifeſt to all. *V.* N° 100.

121 7, 8, 9. In whom we have *Redemption*, through his Blood, the Forgiveneſs of Sins according to the Riches of his Grace. Wherein he hath abounded to us-ward in all Wiſdom and Prudence. Having made known unto us the *Myſtery* of his Will, according to his good Pleaſure which he hath purpoſed in himſelf. *V.* N°. 114.

122. 10. 11. That in the Diſpenſation of the Fulneſs of Times he might gather together in one, all Things in Chriſt, both which are in Heaven, and which are in Earth, even in him. In whom alſo we have obtained an Inheritance, being *predeſtinated* according to the Purpoſe of him, who worketh all Things after *the Counſel of his own Will.*

It is plain from the whole Context, that the Apoſtle is ſpeaking of God the Father of our Lord Jeſus Chriſt, *By whom we have* Redemption *through his*, i. e. through the Blood of Chriſt, *according to the Riches*

Riches of his Grace who *worketh all Things after the Counſel of his* own Will. We Gentiles have Redemption *through the Blood*, i. e. the *Death* of Chriſt. This is not ſaid to be paid as the Price of our Redemption to God, but it was the Means by which we received the Benefit of the Goſpel. His great Condeſcention to *Death*, was the *Means*, or *Way*, by which we Gentiles obtained all the Good which God has conferred upon us. *v.* N° 111. 218. 595. 693.

123. *Epheſ.* ii. 4, 5. But God who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with Chriſt, by Grace ye are ſaved. *v.* N° 384.

124. 7. That in Ages to come he might ſhew the exceeding Riches of his *Grace* in his Kindneſs towards us. *v.* N° 103.

125. 8. For by *Grace* are ye ſaved through Faith, and that not of yourſelves, it is the Gift of God. *v.* N° 384.

126. iii. 2. If ye have heard of the Diſpenſation of the *Grace* of God, which is given me to you-ward. *v.* N° 103. 123. 124. 384.

In all theſe Places St. *Paul* ſpeaks of the great Goodneſs of God towards the *Gentiles*, and the eternal Purpoſe which he purpoſed towards them in bringing them to the Adoption of Children by Chriſt, even before the Foundation of the World; and which he has effected by the preaching of the Goſpel. *v.* N° 127.

127. 11. According to the *eternal* Purpoſe which he purpoſed in Chriſt Jeſus our Lord.

God always deſigned to bring the Gentile World to the Inheritance he had prepared for them. *v.* N° 120.—125.

128. *Philip.* ii. 13. For it is God that worketh in you both to Will, and to do, of his good Pleaſure.

129. *Col.* i. 13. Who hath delivered us from the

Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son.

130. *Tit.* i. 2. In Hope of eternal Life, which God that cannot lie promiſed before the World began.

131. ii. 11. For the Grace of God which bringeth Salvation hath appeared to all Men.

Επιφάνη γὰρ ἡ χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις. *i. e.* Either as in our Tranſlation—*The Grace of God hath appeared to all Men*; or, which is more agreeable to the Order of the Words—*The Grace of God which bringeth Salvation to all Men hath appeared.* *v.* N° 238.

132. iii. 4. But after that the *Kindneſs and Love* of God our Saviour towards Man appeared.

133. 5. Not by Works of Righteouſneſs which we have done, but according to his *Mercy* he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt.

134. 7. That being juſtified by his *Grace*, we ſhould be made Heirs according to the Hope of eternal Life.

The Kindneſs and Love of God appeared through Jeſus Chriſt, that we *Gentiles* ſhould be by his great *Favour* juſtified, and made Heirs and entitled to eternal Life. *v.* 123—126. 384.

135. *Heb.* xi. 6. He that cometh to God, muſt believe that he is, and is a *Rewarder* of them that diligently ſeek him.

136. *James* i. 17. Every good Gift, and every perfect Gift is from above, and cometh down *from the Father* of Lights, with whom is *no Variableneſs*, neither Shadow of *turning*.

137. 18. Of his *own Will* begat he us with the Word of Truth, that we ſhould be a kind of firſt Fruits of his Creatures. *v.* N° 122.

138. 1 *John* ii. 5. But whoſo keepeth *his* Word, in him verily is the *Love of God* perfected.

139. iii. 1. Behold what manner of *Love* the *Father* had beſtowed among us, that we ſhould be called the *Sons* of God.

140.

140. *John* iv. 9. In this was manifeſted the *Love of God* towards us, becauſe that *God ſent* his only begotten Son into the World, that we might *live* through him. *v.* N° 150.

141. 10. Herein is *Love*, not that we loved God, but that *he loved us*, and ſent his Son to be the Propitiation for our Sins.

142. 11. Beloved, if God ſo *loved* us, we ought to love one another.

143. 14. And we have ſeen, and do teſtify that the *Father ſent* the Son to be the Saviour of the World.

144. 19. We love him, becauſe he *firſt loved* us.

145. *Jude* 25. To the only wiſe God our *Saviour*, be Glory, and Majeſty, and Dominion and Power now and ever.

146. *Rev.* iv. 11. Thou art worthy, O Lord, to receive Glory and Honour and Power, for thou haſt created all Things, and for *thy Pleaſure*, they are and were created.

OBSERVATIONS *on the Paſſages of Scripture cited in the Second Chapter.*

IN the *former* Chapter the principal Texts of the New Teſtament, which mention the *Goodneſs* and *Mercy* of God were produced, as containing firſt Principles by which all revealed Truths muſt be tried. In *this* a Step further is advanced: For here we ſee the *good* and *kind Father* of all is conſtantly repreſented, not as an auſtere and hard Maſter in himſelf, but on the contrary as *merciful*, *kind*, *gracious*, *loving the World*, ſo loving the World, as to *give* and *ſend* his Son into it, that it might be *ſaved*. He is deſcribed as *God our Saviour*; the original Source of that Good which we receive thro' Chriſt; as juſtifying us *freely*, or *gratis*, and ſhew-

ing *his Love*, while we were *Sinners*. This Diſpoſition of God towards Man in order that we might receive the *Adoption of Sons*, and be *Heirs* of *eternal Life*, is highly magnified by the Apoſtle, becauſe it is to the *Praiſe of the Glory of God's* GRACE: and we are ſaid to be ſaved by *Grace*, and by the *Mercy* of God, who of his *own Will* begat us, and juſtified us *freely* in order to our Glorification. Theſe Things being directly, and in Terms aſſerted in Scripture, and this above *one Hundred Times*, may therefore be conſidered as Foundation-ſtones in our preſent Building: To theſe we muſt reduce all other Texts: And therefore when we come to compare thoſe Paſſages which mention God's Manifeſtation of his Love by or through Chriſt, it will be no Difficulty to ſee how this Grace, Love, Mercy, Kindneſs of God is perfectly conſiſtent with what is elſewhere ſaid.

The Texts which declare the Diſpoſition of God towards Man *antecedent* to the Death of Chriſt, plainly enough ſhew, that what in Scripture is called, the *Love of God*, was not to be imputed to any Effect which the *Death* of Chriſt produced in him; ſince what was *Original* in him, or *antecedent* to our *Saviour's Death*, could not be the Effect of his *Death*, unleſs it be ſaid that an Effect is *prior* to its Cauſe; nor was it owing to his Obedience, ſince before his Death he had not paid his meritorious Obedience.

The Fact then was, that our heavenly Father, deſigning before the World began the Happineſs of his Creatures who would accept the Conditions offered to them, for the Manifeſtation of his Love towards Men, *ſent* his Son; and this he did that they might know that he *loved* them *as he loved his Son:* And as a ſtrong Evidence of this Love, he *juſtified them freely, by his Grace*; accepting them that would believe and receive his Son for their Lord;

Lord; and declaring his Righteouſneſs for the Remiſſion of their Sins to all, both *Jew* and *Gentile*. This was done in ſo gracious a manner, that it was done while Men were *yet Enemies*, that he might make *known the Riches of his Glory on the Veſſels of Mercy, which he had afore prepared unto Glory*, predeſtinating them always, and afterwards calling them, and through his Son offering them Grace and Peace, having choſen the *Gentiles* before the Foundation of the World, *that they ſhould be holy and without Blame before him in Love, according to the good Pleaſure of his Will*. All this proceeded from God's *Grace*, or Favour and Kindneſs, through Faith; from *his Mercy* ſhed on us through Chriſt, as the Means by whom we are made Heirs of eternal Life. Now this Diſpoſition of God towards us, this Manifeſtation of his Love was eminently ſhewn, *becauſe that* he *ſent his only begotten Son into the World, that we might live through him*. He *firſt loved us*; and *ſent* his Son to manifeſt that Love; and conſequently we ought to aſcribe to him all Glory and Majeſty, Dominion and Power, now and for ever.

Our Saviour in many Places argues from the *natural* Properties or Attributes of God, to ſhew that he is ready to *forgive*, and how he is to be *worſhipped*. Now Arguments deduced from natural Properties are ſtrictly concluſive in themſelves; nor can any Alterations be made in them, without altering the Nature of God himſelf. And if God himſelf is *immutable*, wherever any Attribute of his is known, we can be ſure that That was the ſame from all Ages, and could not receive any Change by what any one could do or ſay.

It may perhaps be thought, that *ſome* of the Texts here cited, do not relate to any thing in God *antecedent* to the *Death* of Chriſt, but rather to what was *manifeſted* upon the *actual ſending* Chriſt

into the World. But, admitting this, they manifeſtly ſhew, what God deſigned from the Beginning; and they ſhew in what manner he executed what he deſigned. And This is ſufficient to my Purpoſe in citing ſuch Paſſages.

Some have aſſerted and maintained that it was Chriſt, who rendered *Repentance* of the *Efficacy* which it has. But can there be any Texts more expreſs for the *original*, *permanent* Kindneſs of God, or his Diſpoſition to ſhew *Mercy* to us, than thoſe which ſtile him ſo frequently, our *Father*, throughout the Goſpels? Is not the Argument urged, *a fortiori*, from our knowing to *give good Gifts unto our Children*, that *He* will *much more* be ready to do it? He *gave* his Son, He *ſent* him; but is it ever ſaid to make *Repentance* efficacious? How often does the Expreſſion occur of God's *ſending* his Son; and is there once intimated any ſuch Effect as the making our *Repentance accepted unto everlaſting Life*, either by his Life or Death?

It may be ſaid perhaps, that Chriſt was *the Lamb ſlain from the Foundation of the World*; that God therefore always foreknew, and always deſign'd that Chriſt ſhould die; and therefore the Effects of his Death might reach backwards, even to making God himſelf propitious to Mankind; and thus the Grace and Mercy of God to Man might be owing to this Cauſe.

I think it a full Anſwer to this, that ſo much as the *Love of God* is magnified by St. *John*, 1 *Ep.* c. iv. 9, 10. yet ſtill it never is imputed to, or mentioned as being owing to, this *Cauſe*. The Reaſon why he *ſent* his Son, was, becauſe *he loved us:* And Revelation confirms what Nature teaches, that He is, and cannot but be, *good*, *merciful*, *kind*. And why *cannot* ſuch a Being diſplay his Goodneſs, Mercy, and Kindneſs, to any of his Creatures that ſtand in Need of ſuch Grace? To ſay that He

will

will not, is more than can be proved from the *Nature* of the Thing: And as to *Revelation*, there is not one ſingle Text but what agrees with our *natural* Notions. For it does not follow that becauſe Chriſt is called *the Lamb ſlain from the Foundation of the World*, that this has any Relation to making God more diſpoſed to be *good* or *merciful*, than he is originally, and in himſelf.

It is true, that God foreknew whatever was to happen: That Sin would be brought into the World; that Mankind would revolt from God, and worſhip Idols; that Chriſt ſhould be ſlain; and that all ſhould be redeemed by him, and be put into a State of Salvation, or have Forgiveneſs of Sins through his *Blood* or *Death*, or however it is expreſſed. But then this is ſaid to be done *according to the good Pleaſure of his Will*, Eph. i. 5. according to what God in his Providence intended or deſigned; but never by means of his being reconciled to us by Chriſt.

It is indeed aſſerted very fully that God always deſigned to call the *Gentiles*, and to make them Partakers of his Kingdom by Chriſt: And that this *Myſtery* was kept ſecret from the Foundation of the World, but now was revealed by the Apoſtles, *He having predeſtinated them (the Gentiles) unto the Adoption of* Children by Jeſus Chriſt, *according to the good Pleaſure of his Will*, Eph. i. 4. 5. But neither is this any Proof, that *the Glory of God's* GRACE was *owing to*, or *cauſed* by, the *Death* of Chriſt. God is always ſpoken of as an intelligent Being, acting from himſelf, and acting as becomes a wiſe, good, holy, juſt, and merciful Agent, without having any Counſellor, without any Variableneſs or Turning. According to the *good Pleaſure* of his Will He *made* all Things; and he determined according to the ſame good Pleaſure, *in the Diſpenſation of the Fullneſs of Times*, or, when he thought moſt pro-

per, to make the *Gentiles* Heirs of his Kingdom. It is our heavenly *Father* which *gives good Gifts, forgives, ſends* his Son into the World, *juſtifies freely, ſets forth his Son to declare his Righteouſneſs, commends his Love, predeſtinates, freely gives, calls, loves the World, adopts, chooſes*; and all this after the Counſel of *his own* Will, nor has any one been his *Counſellor*. Now, if the God and Father of all acts in this manner towards Mankind, it ought to be deemed by us to the *Praiſe and Glory of his* GRACE, *wherein he hath made us accepted in the beloved*. He is the Supreme Being, God over all, and always acts as ſuch; nor does he recede from, or alter his own natural Diſpoſitions *by Reaſon* of any Mediation, but from his Goodneſs and Mercy he appointed a Mediator betwixt himſelf and us, in order to manifeſt and declare his Love to Man. *He* LOVED *us, and* SENT *his Son to be the Propitiation for our Sins.*

Should it be ſaid that his Grace was granted to us *for the Sake* of the Beloved, and from thence an Inference be made, that God would not have given this Favour to the *Gentiles*, that they ſhould be adopted Children, but *for the Sake* of his Son: — Firſt the Words need not imply any ſuch Senſe. Secondly, the moral Attributes of God muſt be conſidered; and from them we are to judge which Senſe of Words beſt agrees to them. And Thirdly, ἐν χριστῷ, or ἐν ἀγαπητῷ, ſignifies *by* or in Chriſt, not for *the Sake of* Chriſt, or *the Beloved:* But of this more hereafter.

CHAP.

CHAP. III.

Texts of the New Teſtament, wherein mention is made of God's Manifeſtation *of his* Love *to Man* through Chriſt.

IT appears that God is a Being of *Goodneſs*, *Mercy*, *Juſtice* and *Kindneſs*: Theſe Attributes are as certain and clear as any of his Properties can be; they are inherent, unchangeable, nor would he be what he is, were he ever to be void of them. Accordingly, the Scriptures ſpeak of him as *Good*, Good *in himſelf*, and highly magnify him on account of his moral Character. The next Point is to enquire, whether, and how well he ſtood affected to Man, *before* the *Death* of Chriſt: And this is in order to judge if that *cauſed* or *occaſioned* any Alteration in him. Now it appears from the Texts cited in the preceding Chapter, that *antecedent* to the Death of Chriſt, He was our *Father*; that he *loved* us; that He *ſent* his Son; that he always from the Beginning deſigned to make the *Gentiles* his *People*; and that he worketh all Things after the *Counſel of his own Will*. As he always had this Love, the next Point is to conſider, Whether, and How He *manifeſted* this Love to us. And here we ſhall find him ſtill repreſented as our *Father*, *juſtifying us freely*, *reconciling the World unto himſelf*, *not imputing their Treſpaſſes to them*, *rich in Mercy*, ſending us *Grace*, and *Peace*; and, in ſhort, acting towards us, as diſpoſed to ſhew *the exceeding Riches of his Grace*, *in his Kindneſs to us through Jeſus Chriſt*. Of this the following Texs are a full Proof.

147. *John* xii. 50. *His* Commandment is *everlasting Life.*

That Doctrine which Christ delivered from his Father, would, if obeyed, lead Men to everlasting Life.

148. xiv. 28. Ye have heard how I said unto you, I go away, and come again unto you: If ye loved me, ye would rejoice, because I said, I go unto the *Father*; for my *Father* is greater than I.

The Father is the Source or Fountain from whom all Happiness is to be derived: It was therefore just Matter of Joy to the Disciples of Christ, that He was to go unto the Father, the Origin of all Good, who would certainly send it to them.

149. xvi. 15. All Things that the *Father* hath are mine.

150. 27. For the Father himself *loveth* you, *because* ye have *loved* me, and have believed that I came out from God.

This Declaration being made *before* the Death of Christ, it is plain, that the *Love* of God to all that believed in Christ, was not owing to any Alteration in Him by the *Death* of Christ, but was antecedent to his sending his Son into the World. 1 *John* iv. 10. *v.* N° 33.

151. xvii. 2. As thou (Father) hast given him Power over all Flesh, that *He* should give eternal Life to as many as *thou hast given him.*

152. 6. I have manifested thy Name to the Men which *thou gavest* me out of the World; thine they were, and *thou gavest* them me.

153. xvii. 7. Now they have known that all Things whatsoever *thou hast given* me, are of thee.

154. 8. For I have given unto them the Words which *thou gavest* me, and they have received them, and have known surely that I came out

out from *thee*, and have believed that *thou didſt ſend* me. *v.* N. 58. 470.

155. *John* xvii. 9. I pray for them, I pray not for the World, but for them whom *thou haſt given* me.

156. 11. Holy Father, keep through thine own Name thoſe whom *thou haſt given* me.

157. 12. Whilſt I was with them in the World, I kept them in thy Name: Thoſe that *thou gaveſt* me I have kept, and none of them is loſt but the Son of Perdition.

158. 24. Father, I will that thoſe alſo whom *thou haſt given* me, be with me where I am, that they may behold my Glory which thou haſt given me before the Foundation of the World.

It may appear from hence that the great God, foreſeeing all Things, and foreknowing all Things, did deſign and determine in himſelf *before the Foundation of the World*, the ſeveral Steps that ſhould be taken to manifeſt his Love to Mankind, and by what means the whole ſhould be accompliſhed. But in this it does not appear, that He was moved to this by any thing beſides his own Love, and Mercy, and Goodneſs, prompting him to ſhew his Love to us.

159. 26. That the Love wherewith *thou haſt loved* me may be *in them*, and I in them.

160. xviii. 9. Of them which *thou gaveſt* me, have I loſt none. *v.* N° 158.

161. *Acts* iii. 26. God hath *ſent him* to *bleſs* you, in turning away every one of you from his Iniquities.

162. v. 31. Him hath God exalted with his right Hand to be a Prince and Saviour, for to *give Repentance* to *Iſrael* and *Forgiveneſs* of Sins.

163. x. 36. The Word which *God ſent* unto the

the Children of *Iſrael*, preaching Peace by Jeſus Chriſt. *v.* N° 655.

164. *Acts* x. 43. To him give all the *Prophets* Witneſs that through his Name, whoſoever believeth in him, ſhould receive Remiſſion of Sins. *v.* N° 443. 447.

165. xvii. 31. Becauſe He hath appointed a Day, in the which he will judge the World in Righteouſneſs by that Man whom He hath ordained, whereof He hath given Aſſurance unto all Men, in that He hath raiſed him from the Dead.

166. xx. 24. But none of theſe Things move me, neither count I my Life dear unto myſelf, ſo that I might finiſh my Courſe with Joy, and the Miniſtry which I have received of the Lord Jeſus to teſtify the *Goſpel of the Grace of* God. *v.* N° 103. 384.

167. 27. For I have not ſhunned to declare unto you all the *Counſel of God.*

168. 32. And now, Brethren, I commend you to *God* and the Word of HIS *Grace*, which is able to build you up, and to give you an Inheritance among all them which are ſanctified.

169. *Rom.* i. 7. *Grace* be to you, and *Peace* from *God our Father*, and the Lord Jeſus Chriſt. *v.* N° 655.

170. 16. For I am not aſhamed of the Goſpel of Chriſt, for it is the *Power of God* unto Salvation to every one that believeth, to the *Jew* firſt, and alſo to the *Greek.*

171. ii. 16. In the Day when *God ſhall judge* the Secrets of Men *by Jeſus Chriſt. v.* N° 165.

172. iii. 24. Being juſtified *freely* by *his Grace*, through the *Redemption* that is *in Jeſus Chriſt. v.* N° 100. 384.

173. v. 1. Being juſtified therefore by Faith,

we have Peace with God *through* our Lord Jesus Christ. *v.* N° 655.

174. *Rom.* viii. 3, 4. *God* sending his *own Son* in the Likeness of sinful Flesh, and for Sin, condemned Sin in the Flesh, That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.

The Design of the Apostle in this Part of the Epistle to the *Romans* is to shew, that both *Jews* and *Gentiles* being admitted to the Christian Covenant, they were Both obliged to walk according to the Rules of the Gospel in order to obtain *Life*. All Mankind had fallen short of the Glory of God by Sin; nor was any one free from strong Inclinations to Sin, and frequent Lapses into it. But God was pleased in the Person of his only beloved Son, to shew us that there might be *Flesh free from Sin*; that Sin might be mastered, conquered, *condemned in the Flesh*; and consequently that the exactest Moral Rectitude might be observed by us, who have, and walk after the Spirit.

Commentators usually interpret those Words, *and for Sin*, καὶ περὶ ἁμαρτίας, as if our Saviour was sent as *a Sacrifice for Sin*. And no doubt that when *Moses* is speaking of a Sacrifice, and naming a Bullock, a Heifer, a Goat, or Lamb, or Dove, περὶ ἁμαρτίας, it is right to understand the Phrase of a *Sin Offering*. But methinks I should be glad to see an Instance where any Author, Sacred or Profane, uses the Words, περὶ ἁμαρτίας, without any other Term that clearly shews that he is speaking of a *Sacrifice*, in the Sense of a *Sin Offering*. I do not remember one. In this Place therefore no more is said than this; that God sent his Son into the World in the Likeness of sinful Flesh; and he sent him περὶ, *on account* of Sin, and by this means God *condemned Sin*, which was wont to reign in mortal Bodies; and shewed in an open Manner that it had not necessarily

rily any Power over Fleſh. Chriſt was free from Sin, though clothed with a Body of Fleſh; Sin therefore ought not to have Power over us. *v.* N° 189. 615.

175. *Rom.* viii. 11. But if the Spirit of him that raiſed up Jeſus from the Dead, dwell in you, *He* that raiſed up Chriſt from the Dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.

176. 15, 16, 17. For ye have not received the Spirit of Bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, *Father*. The Spirit itſelf bearing Witneſs with our Spirit, that we are the Children of God. And if Children, then Heirs; Heirs of *God*, and Joint-Heirs with Chriſt.

177. 32, 33, 34. He that *ſpared not his own Son*, but delivered him up for us all, how ſhall he not alſo with him, *freely* give us all Things? Who ſhall lay any thing to the Charge of God's Elect? It is *God* that *juſtifieth*, Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right Hand of *God*, who alſo maketh Interceſſion for us.

It may be render'd thus. Who ſhall lay any thing to the Charge of God's Elect? Shall *God* that juſtifieth? Who is he that condemneth? Is it Chriſt that died, yea, rather that is riſen again, even He who is at the right Hand of God, who alſo maketh Interceſſion for us?

178. 39. Nor Heighth, nor Depth, nor any other Creature ſhall be able to ſeparate us from the *Love* of God, * which is in Chriſt Jeſus.

* *i. e.* Which is ſhewn by Chriſt Jeſus.

179. ix. 23, 24, 25. And that *he* might make known the *Riches of his Glory* on the Veſſels of Mercy,

Mercy, which *He* had *afore prepared* unto *Glory*; even us whom he hath called, not of the *Jews* only, but alſo of the *Gentiles*. As he ſaith alſo in *Oſeah*, I will call them my People, which were not my People, and Her beloved, which was not beloved.

V. 1 *Pet.* ii. 9, 10.

180. 1 *Cor.* i. 3. *Grace* be to you and *Peace* from *God the Father*. *v.* N° 655.

181. 4. I thank my God always on your Behalf for the *Grace of God* which is given you by Jeſus Chriſt.

i. e. For the Kindneſs and Favour which God has ſhewn to you *Gentiles* by Jeſus Chriſt. *v.* N° 100. 103. 655.

182. 30. But of *him* are ye in Chriſt Jeſus, who *of God* is made unto us Wiſdom and Righteouſneſs, and Sanctification and Redemption.

The Meaning is, that it is wholly and entirely owing to the Diſpenſation and Good-will of God, that the *Gentiles* were made *Chriſtians* in the Manner they were, by the preaching of artleſs illiterate Men. *God had choſen* ſuch Men to preach Chriſt Jeſus, whom He has ſhewn to be the true Revealer of his Will, the Diſcoverer of his Righteouſneſs, the Author of true Holineſs, and by whom we have Remiſſion of our Sins. *v.* N° 636.

183. xv. 57. Thanks be to *God*, which giveth us the Victory *through our Lord* Jeſus Chriſt.

184. 2 *Cor.* i. 2. *Grace* be to you and *Peace* from *God* our Father. *v.* N° 655.

185. 21, 22. Now *he which* ſtabliſheth us with you *in Chriſt*, and hath anointed us, is *God*, who hath alſo ſealed us, and given the earneſt of the Spirit in our Hearts.

186. iv. 14. Knowing that *He* which raiſed up the *Lord Jeſus*, ſhall raiſe up *us alſo* by *Jeſus*, and ſhall preſent us with you.

187.

187. 2 *Cor.* v. 5. Now he that hath wrought us for the ſelf-ſame Thing is *God*, who alſo hath given to us the *Earneſt of the Spirit.*

188. 18, 19. All Things are of *God*, who hath *reconciled* us to himſelf by *Chriſt Jeſus*, and hath committed to us the Word of Reconciliation; to wit, that *God* was *in Chriſt* reconciling the World unto himſelf, not imputing their Treſpaſſes unto them. *v.* N° 189. 218. 595.

189. 21. For *He* hath made *him* to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.

The Apoſtle is here ſpeaking of the *Gentiles* being *reconciled* to God by Chriſt. They had been *Sinners, dead in Treſpaſſes and Sins, Aliens from the Common-wealth of* Iſrael, *Strangers from the Covenants of Promiſe, having no Hope, and without God in the World, Eph.* ii. 7. 12. But now, God, to ſhew the exceeding Riches of his Grace, was *reconciling the World unto himſelf*, and ſending the Apoſtles to preach *the Word of Reconciliation.* As great Sinners as the *Gentiles* had been, yet God was pleaſed to paſs by what was done by them, and to offer them the Conditions of the Goſpel, and to accept them as his People, *not imputing their Treſpaſſes unto them.* The Apoſtles were as *Ambaſſadors* in *Behalf* of *Chriſt*, ὑπὲρ χριστοῦ; and they prayed the *Gentiles* to receive and believe in *Chriſt*, *and to be reconciled to God, i. e.* to come into the Conditions of the Goſpel, and to live as Chriſtians ought. And then follows the Reaſon why they ought to embrace theſe Terms,—becauſe *God had made him to be* Sin *for us*, who knew no Sin, *that we might be made the* Righteouſneſs *of God in him.* The Reaſoning of the Apoſtle is, that God was *reconciling* the *Gentiles* to himſelf by Chriſt, and making them his People, his Acqueſt, λαὸν ἐις περιποίησιν, *not imputing their Treſpaſſes*, bnt ſhewing the exceeding Riches

Riches of his *Grace*, in contriving a Method by which the Goſpel ſhould be preached to them. But what determines the Meaning is, that ποιεῖν ἁμαρτίαν, is not the *Greek* for to *make a Sin-Offering*, nor have I met with one Inſtance of that ſort of Phraſeology. It is quite different to ſay, ſpeaking of Sacrifices, μόσχον ὑπὲρ ἁμαρτίας, or τὸ περὶ ἁμαρτίας, or νόμον ἁμαρτίας, and to ſay ποιεῖν ἁμαρτίαν. And therefore in the Inſtances produced from the old Teſtament, there is no ſuch Phraſe as ποιεῖν ἁμαρτίαν, to ſignify, to *make* a thing a *Sin-Offering*. It is very true that the Words ποιέω and *facio*, are uſed as ſacrifical Terms with an Accuſative Caſe after them: But the Nature of the thing, and the Senſe of the Place muſt always determine its Meaning. When in *Plautus* 'tis ſaid—*Si repperero, O Fides,*

Mulſi congialem plenam faciam tibi fideliam. Aulul. *Act.* iv. Sce. ii. 15.

Strobilus addreſſes himſelf to the Goddeſs, and promiſes her a Pitcher of Wine: Here *faciam tibi* may be well rendered, I'll ſacrifice, or offer, or preſent to thee. When it is uſed with an Ablative Caſe, as *facere vitula*, in *Virgil*, or *agnis facere*, as in *Plaut. Stichus*, Act 1. Sce. 3. 96. the Word *Sacra*, is plainly underſtood. So ποιεῖν μοσχάριον, *Exod.* xxix. 36. is *to offer* a Bullock; ποιεῖν ἀμνόν, to offer a *Lamb*, ver. 39, when the Subject is about Sacrifices: But when the Author is ſpeaking about other Matters, as *Exod.* xxxii. 8. 19, ποιεῖν μόσχον is not to *ſacrifice*, but to *make* a Calf. The Subject therefore muſt antecedently ſhew in what Senſe a Word is to be taken, or elſe ſuch general Terms as ποιέω, and *facio*, and to *do*, may be made to ſignify any thing, becauſe they are applicable to every thing. Dr. *Clarke* in his Note upon Iliad *i. ver.* 444. ῥέξαι ὑπὲρ Δαναῶν, &c. ſays, *Sic Virgilius: Cum faciam vitula pro frugibus*, Ecl. iii. 77.

" *Cum faciam,*" *nimirum eſt cum ſacra faciam. Ut plane ineptiſſimi ſint, qui voces, facere, &* ποιεῖν, *Sacrificales eſſe contendant etiam tum, cum & alium habent ſibi Conjunctum Accuſativum; ut* τοῦτο ποιεῖτε, *hoc facite, & ſimilia.*

But let us examine the Inſtances produced by Dr. *Whitby.*

He quotes *Levit.* iv. 20. The Words are καὶ ποιήσει τὸν μόσχον, ὃν τρόπον ἐποίησε τὸν μόσχον τὸν τῆς ἁμαρτίας, οὕτω ποιηθήσε). i. e. *And he ſhall do with the Bullock as he did with the Bullock for a Sin-Offering, ſo ſhall he do with this.* It is not ποιήσει ἁμαρτίαν, but τὸν τῆς ἁμαρτίας, *the Bullock* which was appointed to *expiate Sin.* So again, *Lev.* ix. 7, 8. it is, καὶ ποίησον τὸ περὶ ἁμαρτίας σοῦ, and μοσχάριον τὸ περὶ ἁμαρτίας. In both which Places the Word θύμα, or the Participle of θυω is underſtood; and it is not ἁμαρτίαν ποιεῖν, but τὸ περὶ ἁμαρτίας, *the Sacrifice for Sin.* And ſo *chap.* xiv. 19. it is ποιήσει ἱερεὺς τὸ περὶ ἁμαρτίας; and *chap.* xv. 30. ποιήσει ἱερεὺς τὸν μίαν περὶ ἁμαρτίας; and Numb. vi. 11. it is the ſame; and *ver.* 16. ποιήσει τὸ περὶ ἁμαρτίας, &c. viii. 12. ποιήσεις τὸν ἕνα περὶ ἁμαρτίας. In all theſe, there is not one Inſtance to the Purpoſe; not one where St. *Paul*'s Phraſe occurs, but the Word *Sacrifice* is underſtood. Nor is this harſh, when a Law is inſtituting about what was to be done in Caſe of *Sacrifice* for Sin, or the Lawgiver was ſpeaking concerning the *Sacrifice* to be made on that Occaſion. In Conformity to the Language of the LXX, this Place of the Apoſtle ſhould have been read thus, τὸν μὴ γνόντα ἁμαρτίαν τὸ ὑπὲρ ἁμαρτίας ἐποίησεν, and not ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, and then it would more naturally have been tranſlated, *he made him a Sin-Offering*; for it muſt be owned, that thoſe Tranſlators uſe both ὑπὲρ and περὶ ἁμαρτίας, when they ſpeak of the *Offering* for Sin.

That

That we might be made the Righteouſneſs of God in him. In the former Epiſtle he ſaid, that Chriſt was *made unto us Wiſdom and Righteouſneſs, and Sanctification and Redemption*, 1 Cor. i. 30. Here the ſame manner of Expreſſion is uſed concerning *us*; *that we might be made the Righteouſneſs of God.* The Meaning of the whole Verſe is, That God, in order to accompliſh his great Ends of reconciling the *Gentile* World to himſelf, ſent his Son into the World, and treated him, though *he knew no Sin*, as if he had been a *Sinner*, i. e. he delivered him up to Death, that we might become what the Righteouſneſs of God requires, *i. e.* that we might become what the Law of Righteouſneſs declared by Chriſt requires. *v.* N° 174.

190. 2 *Cor.* vi. 1. We then as Workers together with him, beſeech you alſo that ye receive not the *Grace of God* in vain. *v.* N° 100. 103.

191. 16, 17, 18. For *ye* are the *Temple* of the *living God*, as *God* hath ſaid, I will dwell in them, and walk in them, and I will be their *God*, and they ſhall be my People. Wherefore come out from among them, and be ye ſeparate, ſaith the LORD, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the *Lord* Almighty.

192. xiii. 14. The *Grace* of the Lord Jeſus Chriſt, and the *Love of God*, and the Communion of the Holy Ghoſt be with you all. *v.* N° 655.

193. *Gal.* i. 3, 4. Grace to you, and Peace from *God the Father*, and from our Lord Jeſus Chriſt, who *gave himſelf* for our Sins, that he might deliver us from this evil World, according *to the Will of God, and our Father*, (or, of our God and Father.) *v.* N° 587. 671.

194. *Gal.* iv. 4, 5. But when the Fulneſs of the Time was come, *God* ſent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that *we might receive the Adoption of* Sons. *v.* N° 683.

For the right underſtanding of this ſee *Rom.* viii. 14—23, in which it is plain that ſuch as are *adopted* are the *Children*, or *Sons*, of *God*; *and if Children, then Heirs, Heirs of God*; and by that entitled to the Reſurrection, or Inheritance promiſed by God. *v.* N° 198.

195. *Epheſ.* i. 2. *Grace* be to you, and Peace from *God our Father*, and the Lord Jeſus Chriſt. *v.* N° 665.

196. 3. Bleſſed be *God* and the *Father* of our Lord Jeſus Chriſt, who hath *bleſſed us* with all Spiritual Bleſſings in heavenly Places in Chriſt.

197. 4. According as *he* hath choſen us *in him* before the Foundation of the World, that we ſhould be holy, and without Blame before him in Love. *v.* N° 690.

198. 5. *Having predeſtinated us* to the Adoption of Children by Jeſus Chriſt unto himſelf. See the following Note on *v.* 7. N° 200.

199. 6. To the Praiſe of the Glory of *his Grace*, wherein *he* hath made us accepted in the Beloved. *v.* N° 655.

200. 7. In whom we have *Redemption through his Blood*, the Forgiveneſs of Sins, according to the Riches of *his* Grace.

Through whoſe Obedience to Death, we *Gentiles*, have our Deliverance from That by which we were held captives, having all our paſt Sins forgiven us. *v.* N° 217. 443.

That the Apoſtle is ſpeaking concerning the Deſign of God to call the *Gentiles* to the Goſpel is evident from the whole Introduction of this Epiſtle; and

and particularly from *ver.* 9, 10, 11. and conſequently, the *Bleſſing in Chriſt*, the *Predeſtination to the Adoption of Children by Chriſt*, the being *accepted in the Beloved*, the *having Redemption through his Blood*, is to be underſtood not of *particular* Perſons, but of the *Gentiles*, conſidered as a Body diſtinct from the *Jews*. The Reaſoning of the Apoſtle cannot be underſtood, without forming a clear Notion of this Matter. The *Jews* were the peculiar People of God, choſen to himſelf, and ſeparated from the reſt of Mankind. This was a National Election, and though particular Perſons among them might be great Sinners, and the Objects of God's Wrath, and feel his Puniſhments; yet the *Body* of them, the *Nation*, was his Peculium, bleſſed with having many Privileges which other Nations had not, *v. Rom.* ix. 4, 5. Now it was always the Deſign of God, *in the Fulneſs of Time to gather together in one all Things in Chriſt*: This was to be done *according to the Purpoſe of him who worketh all Things after the Council of his own Will.* And accordingly as he always deſigned that the *Gentiles* ſhould be called, *and ſhould be holy*, and have *the Adoption of Children*, ſo he made known to St. *Paul*, to his *holy Apoſtles and Prophets by the Spirit*, chap. iii. 5. the Myſtery of his Will, and that the Goſpel was to be preached to them. From this Time it was amongſt the *Gentiles*, as before it was among the *Jews*: Particular Perſons might be wicked, diſſolute, *and to every good Work reprobate*; and yet it was true that the *Gentiles* were predeſtinated to have *Redemption through the Blood of Chriſt, the Forgiveneſs of Sins according to the Riches of God's Grace.* N° 51. 100. 581. 693.

201. *Epheſ.* i. 17. That the *God* of our Lord Jeſus Chriſt, the Father of Glory, may *give* unto *you*

the Spirit of Wiſdom and Revelation in the Knowledge of him.

202. *Epheſ.* i. 18. The Eyes of your Underſtanding being enlightened, that *ye* may know what is the Hope of *his* Calling, and what the Riches of the Glory of *his Inheritance* in the Saints.

203. 19. And what is the exceeding Greatneſs of *his* Power to *us-ward who believe*, according to the working of his mighty Power.

204. 20. Which *he* wrought *in Chriſt* when *he* raiſed him from the Dead, and ſet him at *his own right Hand* in the heavenly Places.

205. 22, 23. And hath *put all* Things under his Feet, and *gave* him to be Head over all Things to the Church Which is his Body, the Fulneſs of him that filleth all in all.

206. ii. 4, 5. But *God* who is rich in Mercy, for his great Love wherewith *he loved* us, even when we were dead in Sins, hath quickened us together with Chriſt (by *Grace* ye are ſaved.) *v.* N° 100. 207. 209.

207. 6, 7, 8. And hath *raiſed us* up together, and *made us ſit* together in heavenly Places in Chriſt Jeſus; That in the Ages to come, *He* might ſhew the exceeding Riches of his *Grace*, in his *Kindneſs to us through Jeſus Chriſt*. For by *Grace* are ye ſaved through Faith, and that not of yourſelves, it is the Gift of *God*.

It is not the Intention of the Apoſtle here, to ſay that Chriſtians are to be *finally* ſaved through Faith, without doing *Works* ſuitable to the State they were in; but he tells the *Gentiles* that it was wholly owing to the *Grace* or *Favour of God*, and not to any thing which they had *done themſelves*, that they were put into a State of Salvation. They were ſo far from deſerving ſuch Favour from God, that they *had walked according to the Courſe of this World, according to the Prince of the Power of the Air, the Spirit*, which

which now worketh, *in the Children of Diſobedience, among whom we alſo had our Converſation in the Luſts of the Fleſh—and were the Children of Wrath.* But now *God* hath *quickened* us together with Chriſt, and ſhewn the exceeding Riches of his Grace in offering Salvation through Chriſt to the *Gentile* Sinners. *v.* N° 209. 384.

208. *Epheſ.* ii. 10. We are *his* Workmanſhip created *in Chriſt Jeſus* to good Works. *v.* N° 207.

209. iii. 2. The Diſpenſation of the *Grace of God*, which is given me to you-ward.

What the *Grace of God* is, of which ſo frequent Mention is made, will appear from *ver.* 6. of this Chapter; *viz. That the Gentiles ſhould be Fellow-Heirs, and of the ſame Body, and Partakers of his Promiſe in Chriſt by the Goſpel. v.* N° 100. 207. 655.

210. 6. That the Gentiles ſhould be Fellow-Heirs, and of the ſame Body, and Partakers of *his Promiſe in Chriſt*, by the Goſpel.

The great Grace of God ſo much magnified here conſiſts in this, That the *Gentiles* who were ſo unworthy of Kindneſs, ſhould be made the *People of God*, and admitted to all the Privileges of the *Jews*, and finally to the *Inheritance* with the Saints in Light. *v.* N° 104.

211. iv. 32. Be ye kind one towards another, tender hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

Not *for Chriſt's ſake*, but ἐν χριστῷ, by Chriſt. *v.* N° 707.

212. vi. 23. Peace be to the Brethren and Love with Faith *from God the Father* and the Lord Jeſus Chriſt, *v.* N° 655.

213. *Phil.* i. 2. Grace to you and Peace *from God the Father*, and from the Lord Jeſus Chriſt. *v.* N° 655.

214. *Phil.* iv. 7. The *Peace of God*, which paſſeth all Underſtanding, ſhall keep your Hearts and Minds *through* Jeſus Chriſt. *v.* N° 655.

215. *Col.* i. 2. Grace be unto you, and Peace *from God* our Father, and *the Lord* Jeſus Chriſt. *v.* 655.

216. 6. And knew the *Grace of God* in Truth. *v.* N° 209. 210. 655.

217. 12, 13, 14. Giving Thanks *to the Father*, who hath made us meet to be Partakers of the Inheritance of the Saints in Light, who hath delivered us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son, in whom we have Redemption through his Blood, even the Forgiveneſs of Sins. *v.* N° 200. 693.

218. 20, 21. For it pleaſed *the Father* that in him ſhould all Fulneſs dwell, and having made Peace through the Blood of his Croſs, by him to *reconcile* all Things to himſelf.

The Words καταλλάσω, ἀποκαταλλάσω, καταλλαγή, which ſignify to *reconcile*, or *make Friends*, are uſed twelve Times in the New Teſtament, and in every one of the Places, except two, they relate to God's reconciling to himſelf, or Chriſt's reconciling the Gentiles to God. Thus Αποκαταλλάσω is uſed, *Eph.* ii. 16. That Chriſt might reconcile *both* (here it is uſed for both *Jew* and *Gentile*) unto God. *Col.* i. 20, 21. *By Chriſt to* reconcile *all Things to himſelf, and you that were ſometimes alienated*, i. e. Gentiles, *yet now hath he* reconciled. *Rom.* v. 10. The Apoſtle is ſpeaking of the Gentiles brought to God; *for if when* we *were Enemies we were* reconciled *to God by the Death of his Son*; *much more being* RECONCILED, we *ſhall be ſaved by his Life*. In 2 *Cor.* v. 18, 19, 20. The Words occur *five* times, and relate to God's *reconciling* the Gentile World unto himſelf, and committing the Word

of

of *Reconciliation* to the Apoſtles. *All Things are of God who hath* reconciled us *to himſelf by Jeſus Chriſt, and hath given to us the Miniſtry of* Reconciliation, *to wit, that God was in Chriſt* reconciling the World *unto himſelf, not imputing their Treſpaſſes unto them, and hath committed unto us the Word of* Reconciliation. *Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye* reconciled to God. Our Tranſlators have rendred the Word καταλλαγὴν, Rom. v. 11. by *Atonement*; but why they receded from the uſual Signification in that one Place is needleſs to ſay: For the Apoſtle is ſpeaking in the preceding Verſe of the *Gentiles* being *reconciled* to God by the Death of his Son: And therefore the Idea here ſhould not have been changed. In the other Place, *Rom.* xi. 15. the Thing is plain—*If the caſting away of them* [the Jews] *be the* Reconciling *the World*, i. e. the Gentiles. In the one only Place where it is uſed not in Relation to the Reconciling the Gentile World, or all Things, *i, e.* both Jew and Gentile, to God, it is applied in the Senſe of *Reconciliation* of *a Woman*, that has departed from her Huſband, to him again.

It may be proper here to obſerve, that the Words ἀλλάσω, καταλλάσω, διαλλάσω, διαλλαγὴ, καταλλαγὴ, are never the Terms uſed by the LXX in their Verſion of the Word כפר, to *expiate*, or *atone*. Nor is the *Engliſh* Word, *Atonement*, ever uſed, except once, *Rom.* v. 11. where it is manifeſtly a Miſtranſlation. *v.* N° 595. The Ἀλλάγμα, is indeed the Tranſlation of כֹּפֶר, *copher*, *Iſai.* xliii. 3. but there it ſignifies nothing relating to *Atonement*, or *Expiation*, but to *Exchange*, to giving one Thing for another. *I gave* Egypt *for thy* Ranſom, Ethiopia *and* Seba for thee. In *Amos*, c. v. 12. it is tranſlated a *Bribe* or *Ranſom*—*They afflict the Juſt, they take a* Bribe, *and they turn aſide the Poor*

Poor in the Gate from their Right. But it never ſignifies *Atonement*; nor ought that Word to be applied to Chriſt, or what he did for us, in the Senſe of *Atonement*, ſince the Words καταλλάσω, or καταλλαγὴ, are never uſed in any ſuch Senſe in either the Old or New Teſtament.

When our Saviour is ſaid to *make Peace through the Blood of his Croſs*, the Meaning is, that through his Obedience to his Father's Will in undergoing Death, even Death upon the Croſs, he reconciled the World to God, and made them Friends, who were in a State of Revolt from, and at Enmity with, God, *v.* N° 595.

219. *Col.* i. 27. To whom *God* would make known, what is the Riches of the Glory of this Myſtery among the Gentiles, Which is Chriſt in you the Hope of Glory.

220. ii. 13. And you being dead in your Sins, And the Uncircumciſion of your Fleſh, hath he quickened together with *him*, having *forgiven you* all Treſpaſſes. *v.* N° 443.

221. 15. Let the *Peace of God* rule in your Hearts. *v.* N° 655.

222. 1 *Theſſ.* i. 1. Grace be to you, and Peace from *God* our Father, and *the Lord* Jeſus Chriſt. *v.* N° 655.

223. v. 9. For *God* hath not appointed us unto Wrath, but to *obtain Salvation by* our Lord Jeſus Chriſt. *v.* N° 440.

224. 2 *Theſſ.* i. 2. Grace to you, and Peace from *God our* Father, and *the Lord* Jeſus Chriſt. *v.* N° 209. 655.

225. 11. Wherefore alſo we pray always for you, that our *God* would count you worthy of this calling, and *fulfil all the good Pleaſure of his Goodneſs*, and the Work of Faith with Power.

226. 12. That the Name of our Lord Jeſus Chriſt might be glorified in you, and ye in him,

him, according to the *Grace of our God*, and the Lord Jeſus Chriſt. N° 200. 209. 655.

227. 2 *Theſſ.* ii. 13. We are bound to give Thanks always to God for you, Brethren, beloved of the Lord, becauſe *God* hath from the Beginning *choſe you* to Salvation through Sanctification of the Spirit, and Belief of the Truth: Whereunto *He* hath called you. *v.* N° 207. 209.

228. 16. Now our Lord Jeſus Chriſt himſelf, and *God even our Father* who hath *loved* us, and hath *given us* everlaſting Conſolation, and good Hope, through *Grace*. *v.* N° 200. 209.

229. iii. 16. Now the *Lord of Peace* himſelf give you Peace always by all Means.

This may refer to *God the Father* from whom *Peace* was ſent to Man through Chriſt. *v.* N° 655. Though I think it moſt probable, that it refers to our Saviour Chriſt.

230. 1 *Tim.* i. 1, 2. *Paul* an Apoſtle of Jeſus Chriſt by the Commandment of *God our Saviour*. Grace, Mercy and Peace from *God* our Father, and Jeſus Chriſt our Lord. *v.* N° 209. 655.

231. ii. 3, 4. *God* our Saviour, *who* will have all Men to be ſaved, and come to the Knowledge of the Truth.

232. iv. 10. Becauſe we truſt in the *living God*, who is the Saviour of all Men, eſpecially of thoſe that *believe*. N° 235.

233. 2 *Tim.* i. 2. Grace, Mercy and Peace from *God* the Father, and Chriſt Jeſus our Lord. *v.* N° 655.

234. 8, 9—*God*, who hath *ſaved* us, and called us with an holy Calling, not according to our Works, but according to *his own Purpoſe and Grace*, which was given us in Chriſt Jeſus before the World began.

It is plain from this Manner of Writing to *Timothy*, that he was of *Gentile* Parentage. His *Father*

was

was a Greek, and himſelf *uncircumciſed*, till St. *Paul* made him a Convert, and on a particular Occaſion circumciſed him. *v. Acts* xvi. 1. The Apoſtle therefore ſpeaks to him as one that ought not to be *aſhamed of the Teſtimony of the Lord*, or the preaching of the Goſpel, ſince God had determined before the World began to call the *Gentiles*, and had appointed the Apoſtle a Preacher of it. Ver. 10.

235. 2 *Tim.* ii. 16. God even our Father who hath *loved* us, and hath *given* us everlaſting Conſolation and good Hope through *Grace*.

236. *Tit.* i. 4. Grace, Mercy and Peace from *God the Father*, and the *Lord* Jeſus Chriſt our Saviour. *v.* N° 440. 655.

237. ii. 10. That they may adorn the Doctrine of *God our Saviour* in all Things. *v.* N° 231. —239.

238. 11. The *Grace of God* which bringeth Salvation to all Men.

The Meaning is,—The Goodneſs and Kindneſs of God is not confined to us *Jews*, but extends itſelf to the *Gentiles* likewiſe, *i. e.* to all the World. This has now appeared through Chriſt, teaching us how we ought to live for the future, looking for that bleſſed Hope which we are to receive at the glorious Appearing of the Great God and our Saviour Jeſus Chriſt. N° 134.

239. iii. 4. But after that the Kindneſs and Love of *God our Saviour* towards Man appeared. *v.* N° 231.—239.

240. 5. 6. Not by Works of Righteouſneſs which we have done, but according to *his Mercy* he ſaved us, by the *waſhing of Regeneration* and renewing of the Holy Ghoſt; which he ſhed on us abundantly *through Jeſus Chriſt* our Saviour.

241. 7. That being juſtified by *his Grace*, we ſhould be made Heirs according to the Hope of eternal Life.

What-

Whatever legendary Stories many tell us concerning *Titus*'s Parentage, from this Paſſage alone one may be ſure that he was a *Gentile*, had we not other Aſſurances that he was uncircumciſed: But St. *Paul* ſaying expreſsly that he was a *Greek* and *uncircumciſed*, *Gal.* ii. 3, that is ſufficient to explain this whole Paſſage. He is not ſpeaking of particular Perſons and their Works, but of the general Conduct of the *Gentiles*; and that notwithſtanding their wicked Courſes, yet God was determined to ſhew Mercy and Kindneſs to them, and call them into the Kingdom of his dear Son.

242. *Philem.* 3. Grace to you and Peace from God our Father, and the Lord Jeſus Chriſt. N° 655.

243. *Heb.* vi. 10. For God is not unrighteous to forget your Work and Labour of Love, which you have ſhewed to his Name.

244. xi. 6. He that cometh to God muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.

245. xii. 15. Looking diligently leſt any Man fail of the *Grace of God*. *v.* N° 100. 103. 384.

246. xiii. 20. Now the *God of Peace*, that brought again from the Dead our Lord Jeſus, that great Shepherd of the Sheep through the Blood of the everlaſting Covenant, *make you perfect*. &c. *v.* N° 655.

247. *James* i. 17, 18. Every good Gift and every perfect Gift is from above, and cometh down from the Father of Lights, with whom is no Variableneſs, neither Shadow of turning. Of *his own* Will begat *he* us, with the Word of Truth, that we ſhould be a Kind of firſt Fruits of his Creatures.

248. 1 *Pet.* i. 3, 4, 5. Bleſſed be the *God and Father* of our Lord Jeſus Chriſt, who according

to

to *his* abundant *Mercy* hath begotten us again unto a lively Hope *by the Reſurrection* of Jeſus Chriſt from the Dead. To an Inheritance incorruptible and undefiled, and that fadeth not away, reſerved in Heaven for you, who are kept by the Power of God through Faith unto Salvation ready to be revealed in the laſt Time.

249. 1 *Pet.* i. 20, 21. Who verily was *fore-ordained before the Foundation of the World*, but was manifeſted in theſe laſt Times for you, who by him do believe in God that raiſed him up from the Dead, and gave him Glory, that your Faith and Hope might be in God.

It was always the Deſign of God to ſend his Son into the World, *in due time*, in *the Fulneſs of Time*, to call the *Gentiles*, and to gather all unto himſelf. *v.* N° 111. 200, 234, 884. 988.

250. 23. Being born again not of corruptible Seed, but of incorruptible by the Word of God, which liveth and abideth for ever.

251. ii. 9, 10. But ye are a choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People, that ye ſhould ſhew forth the Praiſes of *him* who *hath called* you out of Darkneſs into his marvellous Light, *v. Exod.* xix. 6. Who in times paſt were not a People, but are now the People of God; who had not obtained Mercy, but now have obtained Mercy. *v.* N° 249.

252. v. 10. The *God of all Grace*, who hath called us to his eternal Glory *by Chriſt* Jeſus---Stabliſh, ſtrengthen, ſettle you.

This Epiſtle of St. *Peter* was wrote to *the Strangers ſcattered* through ſeveral Parts of the leſſer *Aſia*; and it is plain that he meant by them, *Gentiles* converted in thoſe Parts of the World to Chriſt. He does not mean *Jews*, but ſuch as were *elect according to the Fore-knowledge of God the Father*: Such of whoſe Salvation *the Prophets enquired*, *and*

and propheſied of the Grace that was to come to them, c. i. ver. 10: Such *for whom Chriſt was manifeſted in theſe laſt Times*, ver. 20. Such as were λαὸς εἰς περιποίησιν an *acquired People*; ſuch as in Times paſt *were not the People of God*, — *who had not obtained Mercy*, c. ii. 9, 10. *As Sheep going aſtray but now returned*, ver. 25. As Men who had *in the Time paſt of* their *Lives wrought the Will of the* Gentiles, walking in *abominable Idolatries*, c. iv. 3. Theſe are Marks ſufficient to deſcribe the Perſons to whom St. *Peter* wrote; and conſequently help us to the true Interpretation of the Expreſſions he has uſed. The *Gentiles* were now *begotten in Chriſt* unto a *lively Hope*; they were become now, what the *Jews* formerly were, *a* choſen *Generation*: (Not that among the *Jews*, *particular Perſons* were ſtiled ſo, but the whole Nation of the *Jews*, the bad as well as the good, had the Means of Grace offered to, them:) *A royal Prieſthood*, wherein all are made *Prieſts to God*; an holy Prieſthood to offer up ſpiritual Sacrifices acceptable to God by Jeſus Chriſt: An *holy Nation*, a *peculiar People*; a People that were formerly not the peculiar People of God, *i. e.* bleſſed with his peculiar Favours; but now have obtained Mercy, and Kindneſs to be called to his eternal Glory by Chriſt, *v.* N° 832.

253. 2 *Pet.* ii. 1. There ſhall be falſe Teachers among you, who privately ſhall bring in damnable Hereſies, even denying *the Lord* that *bought* them.

The Word Δεσπότης, which is here tranſlated, *Lord*, being never applied to *Chriſt* in the New Teſtament, but always to the *Father*; and only the *Act* of *buying* us to God being applied to Chriſt,— The Meaning of this Verſe is, That Men ſhould ariſe, denying the great Governor of the Univerſe to be the ſupreme Lord of all, even him to whom we were bought, and whoſe we are. We are *bought with*

with a Price, and therefore we are not our own, but God's to whom we are bought. 1 *Cor.* vi. 19, 20. vii. 23. Rev. v. 9. xiv. 3, 4.

254. 1 *John* ii. 5. But whoſo keepeth *his* Word, in him verily is *the Love of God* perfected.

255. iii. 1. Behold what Manner of Love *the Father* hath beſtowed upon us, that we ſhould be called the Sons of God.

256. iv. 12. No Man hath ſeen God at any Time; if we love one another God dwelleth in us, and his Love is perfected in us.

257. 16. And we have known and believe the *Love* that *God* hath *to us*, ἐν ἡμῖν.

258. v. 11. And this is the Record, that *God hath given* to us *eternal Life*, and this Life is *in his Son*.

259. 2 *John* 3. Grace be with you, Mercy and Peace from *God* the Father, and from Jeſus Chriſt, the Son of the Father, in Truth and Love. *v.* N° 200. 209. 655.

260. *Jude* 1. Sanctified by God the Father.

261. 4. There are certain Men crept in unawares, who were of old ordained to this Condemnation, ungodly Men, turning *the Grace of God* into Laſciviouſneſs, and denying *the only Lord God*, and our Lord Jeſus Chriſt. *v.* N° 253.

262. 21. Keep yourſelves in the *Love of God*, looking for the Mercy of our Lord Jeſus Chriſt, unto eternal Life.

263. 25. To the only wiſe God our Saviour be Glory and Majeſty, Dominion and Power now and ever.

264. *Rev.* i. 4. *Grace* unto you, and *Peace* from him which is, and which was, and which is to come. *v.* N° 209. 655.

265. xxii. 5. The Lord God giveth them Light, and they ſhall reign for ever and ever.

OBSERVA-

OBSERVATIONS *on the Texts of Scripture cited in Chapter the* Third.

THOUGH the Scriptures ſometimes ſpeak of Chriſt as the *Lamb ſlain from the* Foundation *of the World*, yet They never ſpeak of Him as *Propitiating* God *before* he was *actually ſlain*. There are indeed Paſſages which mention Him as being a *Propitiation for our Sins*, v. N° 851. 860. But whether any Effect upon, or Change, or Alteration, was produced in God, (ſuch, I mean, as made Him *appeaſed* who was *angry* with us, or that cauſed a *Reconciliation* in Him to Man), *antecedent* to the *actual* Sufferings and Death of Chriſt, is no where ſaid. For though the *Lamb* may be conſidered as *ſlain from the Foundation of the World*, becauſe God deſigned, from the Beginning, in his wiſe Providence, that the Saviour of the World ſhould be by wicked Hands ſlain, yet no *Propitiation* or *Atonement* could be made *before* he was made a *Sacrifice* for us, *i. e.* before he died upon the Croſs.

Here then a Difficulty occurs, that our Saviour ſpeaks of the *Love of God*, and of his *manifeſting* this *Love*; and the Apoſtles ſpeak of the *Grace* and *Peace* of God, and of our being juſtified FREELY by his *Grace*, and of God's *reconciling the World* unto himſelf, by our Saviour's *coming*, or *being ſent* into the World, and *dying*: and they tell us, that all this proceeded from God's *great Love* and *Kindneſs* to us; and that by *Grace we are ſaved*: but yet they never once ſay, that This *Grace*, or *Favour*, or *Peace* of God was *cauſed*, or *occaſioned*, by what Chriſt *did*, or *ſuffered*, but ſpeak of it as proceeding from the *Goodneſs* of God, *original*,

permanent, invariable in him, *to the Praiſe of the Glory of his Grace.* v. N° 199, 200.

It muſt be allowed, that God deſigned from the Beginning to bring about his Ends by the *Death* of the Meſſiah, and by what he ſhould ſuffer in the Fullneſs of Times. Now all things being preſent to the Governor of all, at once; and he reſolving before the Foundation of the World that Chriſt ſhould *ſuffer*, as he did, His Death might be conſidered as Then preſent. But How will it be proved, that the *Wrath* of God was removed, or that He was *made* Merciful, Gracious, Kind, by conſidering the *Death* of his Son as *paſt* and *over?* He does indeed ſometimes *call things that are not as if they were:* But it may juſtly ſeem ſtrange, that in ſo many Paſſages of Scripture, wherein the Moral Attributes of God are mentioned, *not Once* is it ſaid, that They, or any One of them, was *cauſed*, by the *Sufferings* of Chriſt.

Suppoſe that an *Effect at preſent* is owing to a *Cauſe* that is not to exiſt in leſs than Four or Five Thouſand Years to come, This cannot be known unleſs it be revealed. If preſent *Anger* was *removed*, or if preſent *Mercy* and *Kindneſs* were *cauſed*, or *excited*, by an Action or Paſſion that was not to happen in leſs than four Thouſand Years to come, it cannot be known, unleſs it be declared. Now in all the Texts here cited, no mention is made of any ſuch *Effect*, as *Mercy cauſed* in God by the Sufferings of Chriſt; nor is ſuch a Notion conſiſtent with *natural Reaſon*, which *à priori* proves the Attributes of God, underived, original in him.

The great Deſign of God was, in the proper time, to *manifeſt* his *Love* to Man by Chriſt. His Foreknowledge of what was to be done by Chriſt was not the *Cauſe* of his Kindneſs to us: but his Kindneſs or Love for us was the *Cauſe* of what was to be done by Chriſt. The Mercy of God was

not

not cauſed from hence, that Chriſt was to ſuffer on the Croſs Four thouſand Years after the Fall; but this Diſpoſition in God to Man was manifeſted by his ſending his Son into the World, and his giving him up to Death. The *Placability* of God is a Property as certainly to be known as his Being; diſcoverable *a poſteriori* from his making us as he has; and even *a priori*, from his Mercy and Goodneſs: And He accordingly has manifeſted Himſelf all along to his Creatures, as what He is, Merciful, Kind, Gracious, in all the Diſpenſations from the Fall to the Coming of Chriſt; and from the Coming of Chriſt to his Death. It was the Grace of God, *i. e.* his favourable Acceptance of Man, that our Saviour preached: And he preached it as exiſting *before* He *died*. It was the *Riches of God's Mercy* in reconciling the World unto Himſelf, that our Saviour manifeſted: And theſe are ſpoken of, not as *obtained* by Chriſt, but as *God's ſhewing the exceeding Riches of his Grace in his Kindneſs towards us thro' Jeſus Chriſt*. Eph. ii. 7. *v.* N° 121. 218. 595.

It is true, that we are ſaid to *have Redemption* through *his* Blood, *the Forgiveneſs of Sins*, Eph. i. 7. But then it is added immediately,—*according to the* Riches *of His* [God's] Grace: The *exceeding Riches* of which are *ſhewn in his Kindneſs to us through Jeſus Chriſt, who was fore-ordained before the Foundation of the World*. He was *fore-ordained* to come into the World; and he was to *redeem Man through his Blood*: But it is not ſaid, That His *Blood* was ſhed to *appeaſe* God; nor is it ſaid to be to *purchaſe Grace* or *Love* in God; nor indeed could it, becauſe his *Grace* and *Love* were *manifeſted* to all that believed in the Son of God *before* Chriſt ſhed his *Blood*. Theſe Attributes therefore, *viz.* Mercy, Kindneſs, Love to Man, were not *cauſed* by, or *owing* to, the Death of Chriſt, but were antece-

dently in God, *before* that Chriſt redeemed us. For the Meaning of this Text, *v.* N° 693.

It has been frequently ſuggeſted, that not only did the Death of Chriſt reconcile God to Man, but that even the Sacrifices of the *Jews* derived all their Efficacy from the Sacrifice of Chriſt. It is indeed aſſerted by St. *Paul, that the Blood of Bulls and Goats could never* take away Sin. *Heb.* x. 11. And yet we find *Remiſſion* of *Sins* frequently imputed to them. The Reconciliation of ſuch Places is uſually ſuppoſed to be This, That the *Jewiſh* Sacrifices could not *in themſelves*, or by their *own Nature*, take away Sin: But as Sins were taken away by them, it proceeded from the great Sacrifice of Chriſt, whoſe Blood was the *true* Cauſe, the *meritorious* Cauſe of all Forgiveneſs.

But as this Notion about the *Jewiſh Sacrifices*, deriving their Efficacy from the Sacrifice of Chriſt, is no where *expreſly taught* in the Sacred Writings, but is only a *Conſequence* from ſome Texts, which may be otherwiſe underſtood: It is needleſs to ſay more in this Place, than that they took away all ſuch Sins as by the Inſtitution of the Law they were appointed to take away; and this was done in virtue of God's Authority, who was King of *Iſrael*, and who could remit, or retain, Sins upon what Conditions he thought proper. For the Meaning of the Text, *v.* N° 818.

It appears ſufficiently clear, that God is αὐτοάγαθος, Good in Himſelf, originally ſuch. This is an Attribute or Property of God, uncauſed, ſelf-originated, always in Him, the ſame Yeſterday, To-day, and for evermore. And if God was pleaſed ſo to order Things, that the Chriſt in the Fulneſs of Times ſhould come into the World, and reconcile the World to God, and bring all ſuch as accepted the Conditions of Faith and Obedience to Happineſs—This might be done, and in Fact was

was done, without making any Alteration in Him: Without *making* him to *be*, or to *ſhew* himſelf *merciful*, who was not in Himſelf merciful before; but by making Man the proper Object of Mercy, or duly qualified to receive Mercy. And if God thought it fit, that This ſhould be all accompliſhed by Means of *Death*, even *the Death of the Croſs*, it is eaſy to ſee how we have *Redemption through the Blood of the Croſs*, without ſuppoſing that the Death of our Saviour made any Alteration in the ſupreme Governor of all.

When therefore the *Grace of God*, or the *Love and Kindneſs of God our Saviour* towards Man is ſaid to be *given* us in Chriſt Jeſus; or that This is done *according to his Mercy*,—we are not to underſtand a Love, or Kindneſs, or Mercy, or Grace, *cauſed* in God by the Death of Chriſt (for this is never ſaid in Scripture, nor ought we to conceive ſuch an Effect produced in God), but we are to conſider ſuch Expreſſions as Declarations of a certain Diſplay of thoſe Properties of God, *according to his own Counſel or Purpoſe*, *according to his good Pleaſure which he purpoſed in himſelf*, Eph. i. 9. They imply the Manner by which he deſigned to obtain his Ends in and by Chriſt, by whom he giveth his Will to Man, and with whom he always deſigned that thoſe who ſhould obey him, ſhould reign for ever and ever.

I muſt obſerve further,—That neither in the foregoing Chapter, where the Texts of the New Teſtament were collected which mention God's *Manifeſtation of his Love* to Man, nor in That where the *Diſpoſition of God antecedent to Chriſt's Death* is conſidered, is there one Text which intimates that God ſent his Son into the World to *vindicate the Authority of his Laws*. How agreeable ſoever it may ſeem to *Juſtice*, or to the Nature of a *pure* and *holy* Governor, to ſee that *himſelf* is not contemned, or that his Laws are not ſlighted or

diſregarded, yet it is no where ſaid, that Jeſus Chriſt came into the World, and ſuffered on any ſuch Account. Whence then is it, that Men of Learning and great Figure in the World have entertained ſuch an unſcriptural Notion? "It is," ſay they, "an Act of *Grace* not to require, that we "ſhould perſonally ſuffer the Reward of our Iniquities: It was an Act of *Wiſdom* not to afford a "full Remiſſion of our Sin, without requiring any "thing by Way of Reparation for the Violation of "his Law." Now God by cauſing Jeſus Chriſt to ſuffer in our Stead, "conſulted the Preſervation of "his Honour, and ſecured the Reverence and Ob-"ſervation of his Laws."

It may juſtly ſeem ſtrange, that in all the Paſſages of Scripture (which are very numerous, above *two Hundred)* where the Diſpoſition of God towards Man, and the Method he took to manifeſt that Diſpoſition to us by Jeſus Chriſt is mentioned—It may ſeem ſtrange, I ſay, that This *Vindication of God's Honour*, or this *ſecuring Reverence and Obſervation of his Laws*, by the Sufferings or Death of Chriſt, ſhould not be once mentioned. I do not here concern myſelf to enquire, how far it is fit and right for God to vindicate the Honour of his Laws; nor whether it be juſt, nor whether it be uſual or not, for one Man to ſuffer on another's Account; or whether it be reaſonable to puniſh one for another's Faults; or ſuppoſing it reaſonable amongſt Men in certain Circumſtances, whether that Reaſon will hold with Reſpect to God, who is no Accepter of Perſons. I would only obſerve, that this Reaſon, *viz.* the *Preſervation* of God's *Honour*, and the *ſecuring Reverence to his Laws*, is not once mentioned as the Reaſon for Chriſt's Sufferings; nor is there in the New Teſtament one Text which ſays, that God inflicted *Puniſhment* on Chriſt, with a View to any ſuch Ends. It may juſtly ſeem unaccountable, that

that the Sacred Writers ſhould never mention ſo material a Point, as God's ſending his Son into the World, and letting him ſuffer in order to conſult the *Honour* of his *Laws*, or to vindicate his *own Honour*; if that were the Reaſon of Chriſt's Sufferings. Now what is not ever mentioned in Scripture, as the Reaſon of Chriſt's Sufferings, ſhould not be aſſerted as a *Scripture Doctrine*.

The Scriptures conſtantly ſpeak of God's reconciling the *World*, or the *Gentiles*, to himſelf; or of Chriſt's reconciling them *to God*. But it never ſpeaks of Chriſt's *reconciling God* to the World. *V.* N° 218. Nor muſt it be imagined that theſe Expreſſions are the ſame; for there is this manifeſt Difference between Man's being admitted by God into his Favour, and God's being reconciled to Man; that by the laſt Expreſſion is implied that the Difficulty lay on the Part of God, that Men were not admitted to Favour; whereas, God wanted not on his Part any thing to move him to receive the penitent Offender; but all the Obſtruction lay on the Side of Man, who had revolted from his Government, and rebelled againſt him.

Secondly, as the Texts of Scripture are very numerous, which ſet forth the LOVE of God, his MERCY, and his GRACE or Favour to both *Jew* and *Gentile*, ſo I have in this Chapter collected above *an Hundred* Paſſages, which mention what God's Deſigns to Man were, and how he manifeſted them; and it is obſervable, that not one mentions *God*'s being *reconciled* to Man by the Means of Chriſt. We find that God *gave* Men *out of the World to Chriſt*; that He *gave the Words* which Chriſt taught; that He *juſtifies* us *freely*; He *bleſſes* us with all *Spiritual Bleſſings*; and *forgives* us *all Treſpaſſes*: But not a Word, that all this Goodneſs was owing to, or cauſed by any Action or Paſſion in our Saviour. On the contrary it is ſaid, *of his*

OWN WILL begat he us with the Word of Truth; and, *according to* his own Purpoſe *and* Grace. The Language is as ſtrong as well can be, to expreſs the *Love* and *Grace* of God to be original, inherent, un-cauſed, in him, and to come down from him.

It is expreſsly ſaid, that God *begat us of his* OWN WILL, and *according to* HIS OWN *Purpoſe and Grace:* and no Reaſon can be given why he that acts *of his own Will*, cannot recede from his own Rights, if he be ſo diſpoſed. He that gives up, or recedes from his *own* Rights only, injures no body; and he that voluntarily does ſo, injures not himſelf. In the Caſe of any one who has been an *Offender*, the Perſon *offended* has a Right to inflict Puniſhment: But if He chooſes to remit the Offence, the Offender has no Cauſe to complain; He ſuffers no Wrong, no Injury is done him. On the other Hand, He who voluntarily and knowingly recedes from his own Right, ſuffers no Injury; but does an Act of Kindneſs, Mercy, Goodneſs. The Caſe is different, where an Inferior preſumes to pardon an Offender, without the Knowledge and Conſent of the Supreme Lord. For in that Caſe the Supreme Judge does not recede from his own Rights; but an Inferior uſurps upon, and gives away the Rights of another.

Thirdly, It is uſually ſaid, that the Method of Redemption by *Jeſus Chriſt*'s being *puniſhed for* us, tends to deter Men from Sin. Here likewiſe is a Doctrine, which how much ſoever inſiſted on as *unanſwerable*, yet it is never once mentioned in Scripture. It is unaccountable, that Men ſhould contend for Scripture Doctrines, for Points which they can know nothing of but from Revelation, and yet that they will not keep to Scripture Language. Can they expreſs a revealed Doctrine better than in the very Words which the Revealer uſed? Or are they not apt to impoſe on themſelves

and

and others, by altering their Ideas when they alter the Words that ſhould convey them?

Puniſhment of Sin is certainly a proper Method of deterring Men from Sin: But where is Chriſt ever ſaid to be *puniſhed?* Where is he ſaid to ſuffer *vicarious Puniſhment?* Now if Chriſt be never ſaid to be *puniſhed*, or to be *puniſhed for others*; That Doctrine can never be ſaid to be a Scripture Doctrine, which is not to be expreſſed in Scripture Words.

Yes; but it is ſaid, that He *ſuffered for* us; and this was a proper Method to deter Men from Sin. The Meaning of this, and ſuch like Phraſes will be explained in their proper Places. All that here is contended for, is, that the Scriptures never ſay, that God inflicted *Puniſhment*, or even *Sufferings*, on Chriſt, in order to, and with a View of *deterring Men from Sin.* And indeed it would ſeem a ſtrange Method of Proceeding to *puniſh*, or to make an *innocent* Man *ſuffer*, in order to deter *Sinners* from Sin. It is not agreeable to the common Notions of either *Puniſhment*, or *Juſtice*; and perhaps the direct contrary to what is uſually inferred, may with equal Juſtice be inferr'd, *viz.* that God's *puniſhing* an *innocent* Perſon implies his Diſpleaſure with *Innocency*, or elſe that He acts *arbitrarily* without Regard to either Right or Wrong. For how does it appear that He is diſpleaſed with *Sin* from his Puniſhment of an *innocent* Man? *Sin* no where appears in the Caſe, nay, it is quite out of it; and conſequently *Diſpleaſure* at *it* cannot appear; and if *Diſpleaſure* is ſhewn, it muſt be at ſomething elſe beſides *Sin.* Now ſince nothing elſe but *Innocency* and *Puniſhment* appear, *Innocency* may fairly be infer'd to be the Object of *Puniſhment*, if Puniſhment be in the Caſe.

If the Scripture Language be obſerv'd, no ſuch unrighteous Conſequence can be drawn. For tho' an innocent Man may voluntarily *ſuffer* Pains, Inconveniencies,

conveniencies, and even Death itſelf for the Sake of another, yet *Sufferings* are not the ſame with *Puniſhments*, nor can the two Terms be uſed indifferently. We ſhould not therefore as it were by ſlight of Hand convey away one, and ſubſtitute the other in its Place.

But does not *treating* an innocent Perſon as a Sinner, imply God's *Puniſhment* of him? If an innocent Perſon may ſuffer Pains, or even Death for another; then, if Pains or Death were to have been the Puniſhment of that other, where is the great Harm in ſaying, that this innocent Perſon was *puniſhed* for another, *i. e.* bore his Puniſhment? The Anſwer is,

The *treating* Chriſt as a Sinner ſignifies no more than the ordering things ſo that he ſhould go thro' a State of Suffering and of Death; which State he *voluntarily* undertook for the Sake of Man, and which he bore juſt as if he had been a Sinner himſelf. It does not ſignify, the *ſending* upon him *Puniſhment*, for that can never be where there is no *Sin*: Nor does it ſignify that the innocent Chriſt bore the *Puniſhment* of the *Sinner*; but only that God for wiſe Ends ſent our Lord into this World to go through a State of Sufferings for the Advantage of others. In this State of the Caſe, no manner of *Puniſhment* is ſhewn, no manner of *Diſpleaſure* appears; but God who is infinitely wiſe, acts ſuitably to his Wiſdom to accompliſh his Ends, which is all that the Scripture aſſerts in this Caſe. But of this I ſhall ſpeak more hereafter.

God all along deſign'd, or *fore-ordained from the Foundation of the World* to ſend his Son into it for thoſe who by him ſhould believe in God. He foreſaw, what he deſigned to accompliſh in the laſt times, that Chriſt ſhould appear in a low, ſuffering, incarnate State; and that he ſhould die, juſt as if he had been born of mortal Parents, or had been

been a notorious Offender, and for ſome Crime had forfeited his Life. In being manifeſted in this Manner he is ſaid to be *made Sin*, i. e. to ſuffer as if he had been a Sinner; and not that any *Diſpleaſure* was ſhewn, or that any Pains were inflicted on him as *Puniſhments*; which is quite a different Conſideration.

It is ſaid indeed, *Eſai.* liii. 6. *The Lord hath* LAID *on him the* Iniquity of *us all*. It is in the Original, *The Lord hath made to meet in him the Iniquities of us all*. But this means no more than that in him all ſorts of Evils, *e. g.* Contempt, Pains, Want, and even an ignominious public Death fell to his Lot; Or that he came into the World to ſuffer all theſe. What we render *Iniquities*, is in the Original, את עון, *eth Avon*, the *Iniquity*, or the *Treatment of Iniquity*. The Senſe is, *The Lord hath made to meet in him the* Evil *of us all*. i. e. He was treated as if he had been a very great Sinner; as if he had been appointed to bear the Sufferings of us all. *v.* N° 189. 523. 679.

Fourthly, One cannot but obſerve the Things which are attributed in all theſe Paſſages to God the Father. *His* Commandments are *eternal Life*: *He gave* Thoſe to Chriſt, who are to receive this ineſtimable Benefit: *He* ordained Chriſt to be Judge of all at the laſt Day; *He ſent* him, *exalted* him, *delivered* him up: *He* juſtifies us; it is *His Grace* that is given us by Chriſt; *He* gives us the Victory over Death, and will *raiſe us* up, and has *given* us the *Earneſt of his Spirit*: *He reconciled* us to himſelf; *He bleſſes us* with all Spiritual Bleſſings; *He* hath *predeſtinated* us to the Adoption of Children by Chriſt, and *He loved* us when we were dead in Sins: It is *his* Kindneſs ſhewn to us through Chriſt: *His* Promiſes are to be made good: It was *He* that made us *meet to be Partakers of the Inheritance of the Saints in Light*; and *delivered us from the Power*

of

of Darkneſs: It was *He* that appointed us to obtain Salvation by our Lord, and therefore *He* is called our *Saviour:* of his *own Will he* begat us, according to his *abundant Mercy:* We have *Grace* and *Peace* from *Him*, and *He* has given us *eternal Life.*

Theſe, and ſeveral other Things (mentioned in this and the foregoing Chapter) are uniformly attributed to God the Father; and they are ſtrong Evidences of *his* great Favour and Love to our Species, original in him, and perfectly agreeable to our Notions of his Nature; nor are they ever conſidered or repreſented as the Effect of any external Influence upon him. Thanks therefore and Glory and Majeſty are juſtly aſcribed to him as the prime Cauſe and Author of all this good to us: And every Text which at firſt Sight may ſeem to interfere with theſe, (if there be any) muſt ſo be interpreted, as not to deſtroy ſuch clear and ſtrong Evidence as theſe contain.

Fifthly, It was *Salvian*'s Obſervation, *Quantum ad rationem humanam pertinet, injuſtam rem homo quilibet fecerat, ſi pro peſſimis ſervis filium bonum feciſſet occidi.* Lib. iv. *de Gubern.* Dei. *If Regard be had to human Reaſon, any Man would be deemed to do an unjuſt Action, were he to make a very good Son be ſlain for very bad Servants.* This Obſervation is eaſily applicable to God himſelf, and to his manner of acting with his Son; unleſs it be ſaid that what is agreeable to human Reaſon is falſe when applied to God. But let the Obſervation be well weighed, and it will perhaps be too hard for any one to conceive any Juſtice in *puniſhing* an innocent Perſon for, or inſtead of, thoſe that are guilty. But I do not deſign to proſecute this Argument any further in this Place.

CHAP.

CHAP. IV.

Texts which relate to the State of Man in general, as well as to what it was antecedent to our Saviour's coming into the World.

IN the preceding Chapters there appears to be ſufficient Evidence, That God, out of his great *Love* and tender Regard for Mankind, *ſent* his Son into the World, and offered to Men the Terms of *Reconciliation*, by means of Chriſt. *Grace*, *Mercy*, *Peace* from God the *Father* is proffered; and if we are willing to embrace the Terms, we are to receive the *Adoption*, and to be made *the Children of God*; and if Children, then *Heirs*, with all the Conſequences belonging to this Privilege. All this proceeds from *God* the *Father* of our Lord Jeſus Chriſt; and the Son was the Means, or Inſtrument, by whom this Love was *manifeſted*.

That we may the better know how to value the *exceeding Riches of God's* GRACE *in his Kindneſs to us*, it will be proper to conſider what the State of Man in general is, and what it was when our Saviour came into the World. And this the following Paſſages of Scripture will ſhew.

266. *Matt.* ix. 12, 13. They that be whole need not a Phyſician, but they that are *ſick*. But go ye and learn what that meaneth, I will have Mercy and not Sacrifice, for I am not come to call the *Righteous*, but *Sinners* to Repentance.

The Deſign of our Saviour was that ALL *Men ſhould be ſaved, and come to the Knowledge of the Truth*, 1 *Tim.* ii. 4. He does not mean to intimate that there was *any Man* free from all Sin; but he was to juſtify his own Conduct in converſing with ſuch

ſuch Sinners as the *Publicans* were. "You ac-
"knowledge theſe Men to ſtand in great Need of
"Reformation; and ſince they want Aſſiſtance, it
"is very fit that they ſhould have it: Go ye there-
"fore and conſider the Meaning of the Prophet's
"Words, — *I will have Mercy and not Sacrifice* —
"and ſee whether God prefers not Acts of Mercy
"and Charity even to his own Inſtitutions. Now
"as I came into the World to bring *Sinners* to a
"Senſe of their evil Doings, and to make them
"bring forth Fruits meet for Repentance, to con-
"verſe with ſuch Men in order to their Amend-
"ment is an Act of Charity and Mercy, pleaſing
"to God, and ſuitable to the End of my coming
"into the World."

267. *Mat.* xv. 19. 20. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, Falſe Witneſſes, Blaſphemies; Theſe are the Things which defile a Man.

268. xviii. 11. For the Son of Man is come to ſave that which was *loſt*. *v.* N° 278.

269. xxiii. 37, 38. O *Jeruſalem*, *Jeruſalem*, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, How often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and *ye would not?* Behold your Houſe is left unto you deſolate.

270. xxvi. 41. The Spirit indeed is willing, but the *Fleſh is weak*.

271. *Mark* ii. 17. They that are whole have no Need of the Phyſician, but they that are ſick: I came not to call the Righteous, but Sinners to Repentance. *v.* N° 266.

272. vii. 15. There is nothing from without a Man that entering into him can defile him, but the Things which come out of him, thoſe are they that *defile* the Man.

273.

273. *Mark* vii. 21, 22, 23. For from within, out of the Heart of Men proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetouſneſs, Wickedneſs, Deceit, Laſciviouſneſs, an evil Eye, Blaſphemy, Pride, Fooliſhneſs. All *theſe Evils* come from within, and *defile* the Man.

274. xiv. 38. The Spirit truly is ready, but the *Fleſh is weak.*

275. *Luke* i. 79. To give Light to them that ſit in *Darkneſs*, and in the *Shadow of Death*, to guide our Feet into the Way of Peace.

276. ii. 32. A Light to lighten the *Gentiles.* The *Gentile* World is frequently repreſented as in a State of *Darkneſs*, i. e. Ignorance and Error; and the *Meſſiah* was *the Sun of Righteouſneſs* which was to riſe and ſhine upon them. *John* the *Baptiſt* was to *prepare the Way of the Lord*, whilſt the Chriſt was to be a *Light* ſhining in *Darkneſs*, an Inſtructor to thoſe who were *ignorant* of the true God, and of the Means to make themſelves acceptable to him, and who in Conſequence being great *Sinners*, were to reap the Wages of Sin, *i. e.* Death. *v.* N°. 295. 391. 577.

277. *Luke* xiii. 34. O *Jeruſalem*, *Jeruſalem*, which killeſt the Prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy Children together, as a Hen doth gather her Brood under her Wings, and ye *would* not? Behold your Houſe is left unto you deſolate.

278. xix. 10. For the Son of Man is come to ſeek, and to ſave that which was *loſt*.

By *That which was loſt*, is meant, the Gentile World, which was in a State of Sin, and ignorant of God's Righteouſneſs, and of the Means by which he deſigned to recover them to himſelf.

Theſe

Theſe are compared to a Sheep *gone aſtray*, *Mat.* xviii. 12. which the Owner goes in Search for, and rejoices when he finds it. *v.* N° 375. 456.

279. *John* i. 4. 5. In him was *Life*, and the Life was the *Light* of Men, and the *Light* ſhined in *Darkneſs*, and the *Darkneſs* comprehended it not.

280. 9. That was the true *Light*, which lighteth every Man that cometh into the World. N° 276. 295. 391.

281. 10, 11. He was in the World, and the World was made by him, and the World *knew him not*. He came unto his own, and his own *received him not*.

282. iii. 3. Verily verily I ſay unto thee, except a Man be *born again*, he cannot ſee the Kingdom of God.

It makes no Difference as to the Meaning of this Text, whether it be render'd, *born again*, or *born from* above. The Meaning is, That a Man muſt be renewed in his Mind, and change his Life from a Courſe of Sin to a Courſe of Virtue and Goodneſs, in order to obtain the Inheritance with the Saints in Light.

283. *John* iii. 5. Jeſus anſwered, Verily verily I ſay unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.

To be born of *Water and the Spirit*, is to be born of *Spiritual Water*; juſt as, *I am the Way and the Truth*, is, I am the true Way; nor is any thing more common than this manner of Expreſſion. When therefore our Lord ſays, *Except a Man be born of* Water *and of the* Spirit,— He means, that unleſs a Man be renewed, and be, what the waſhing with Water ſignifies, or has the *Anſwer of a good Conſcience towards God*, 1 *Pet.* iii. 21. or be *ſpiritually minded*, or *through the Spirit do mortify the*

the Deeds of the Body, *Rom.* viii. 6. 13, He cannot enter into the Kingdom of God.

284. *John* iii. 6. That which is born of the Fleſh is Fleſh; and that which is born of the Spirit is Spirit.

In the firſt Chapter of this Goſpel, it is ſaid, *ver.* 12, 13. *But as many as received him, to them gave he Power to become the* Sons of God, *even to them that believe on his Name, who were* born *not of* Blood, *nor of the Will of the* Fleſh, *nor of the Will of* Man, *but of* God, ἐκ θεοῦ ἐγεννήθησαν. They that are *born of God*, are the *Sons* of God, or *Children of God*, and *do not commit Sin*, 1 *John* iii 9, 10. Thoſe therefore who were *born of the Will of the* Fleſh, *or of the Will of Man*, could not have the Privilege of being the *Sons* of God; but in order to that they muſt be *born again*, and lead a Life of Holineſs. For if one conſiders what the *Fleſh* is, namely the Source of Appetites and Paſſions, and the Spring of our Affections, nothing can be expected from it but indulging thoſe Things towards which we are ſo ſtrongly moved; whereas, to make ourſelves acceptable to God, we muſt follow a ſpiritual Courſe of Life.

It may be worth taking notice here of the peculiar Propriety of the *Greek* Prepoſition ἐκ, *of*; which expreſſes the *Cuſtom*, or *Manner*, according to which a thing is done. Thus, to live ἐκ τῶν νόμων, is, *according to the Laws*, or as the Laws preſcribe. When our Saviour ſaid, *If my Kingdom were*, ἐκ τοῦ κόσμου τούτου, *of this World*, i. e. according to the *Cuſtom* or *Manner* of this World. *John* xviii. 36. So again, *Make to yourſelves Friends* ἐκ τοῦ μαμμωνᾶ, not, *of the Mammon of Unrighteouſneſs*, (for That is contrary to the Deſign of our Lord, and to the Tenor of the whole Goſpel) but *according to* the *Cuſtom* and *Manner* of thoſe who make *Friends of the Mammon of Unrighteouſneſs*:

teouſneſs: i. e. Do it with Care and Application and Induſtry. *Luke* xvi. 9. *To be born,* ἐκ τοῦ θεοῦ 1 *John* iii. 9. ἐκ τοῦ θεοῦ ἔσε. c. iv. 4. ἐκ τοῦ κόσμε ἐισι. *ver.* 3, And in like manner in many other Paſſages of Scripture, this Prepoſition is uſed to ſignify either the *Manner*, or *Cuſtom*, or *Preſcript*, according to which Men act, *v. John* viii. 44. xviii. 37. *&c.*

285. *John* iii. 8. The Wind bloweth where it liſteth, and thou heareſt the Sound thereof, but canſt not tell whence it cometh, or whither it goeth; ſo is every one that is *born of the Spirit.*

It is not our Saviour's Deſign to intimate, that Man has no Powers of himſelf to act, or to change the Courſe of his Life; or to ſay that God alone grants, or effects the Converſion of all Sinners, *when* and *how* he *liſteth*; or that Men are no more accountable for the Alteration of their Lives, than they are for the Effects of the Wind's blowing. But his Reaſoning ſtands thus; Men muſt be born again in the *moral* Senſe of that Word, *in Righteouſneſs and true Holineſs*, in order to Immortality, or eternal Life; and they muſt *mind the Things of the Spirit*, and *walk after the Spirit*, to that end. Nor ought *Nicodemus*, or any one elſe, to wonder at the Expreſſion or Notion of a *moral new Birth*; for this implies a coming into a new Courſe of Life, and a living according to the Rules of ſtrict Goodneſs: nor ought he to aſk *how*, or from *what Cauſe* this new Birth ariſes; for as in the natural World you can't tell from what *Cauſe* the Wind blows, and yet you feel and own its Effects, ſo in the *moral* World a Man may be *born again*, and he may change the Courſe of his Life, and become truly good, and thus be born of, or according to, the Spirit, without being able to tell *how*, or from what particular *Cauſe* this new Birth proceeds.

Do

Do your Endeavour, and leave the reſt to God. *v.* N° 284.

286. *John* iii. 17. For God ſent not his Son into the World to *condemn the World*, but that *the World* through him might be ſaved.

Viz. to condemn it for its Wickedneſs. For he ſent his Son into the World to preach *Remiſſion of Sins* to the World, and by that means to ſave it.

287. 19. And this is the Condemnation, that *Light* is come into the World, and Men *loved Darkneſs* rather than *Light*, becauſe their Deeds were evil. N° 276. 295.

288. v. 42. I know you, that *ye have not the Love of God* in you.

289. vi. 37. All that the Father *giveth* me, ſhall *come to me*; and him that cometh to me, I will in no wiſe caſt out. *v.* N° 290.

290. 44. No Man *can come* to me, except the Father which hath ſent me *draw* him; and I will raiſe him up at the laſt Day.

When it is ſaid that no Man *can come* to Chriſt except it be *given* of God, or he be *drawn* by God, This cannot mean, that no Man *can* believe in Chriſt, except God has *elected* him to Salvation; or unleſs God affords ſome powerful Aſſiſtance, which may operate forcibly on his Mind, and ſo drag him whether he will or no to eternal Life. But as God has given *us eternal Life, and this Life is in his Son:* As He *gave* his Son to the World, and it was his *Will that every one that believed in him, ſhould not periſh, but have everlaſting Life*, ch. v. 40, So except Men lay aſide their Infidelity, and are ready to attend to the Evidences which *Jeſus* produced for his being ſent from the Father, they could not become his Diſciples. God is ſaid to *draw* them, when he offers ſuch Motives as may incline them to follow him; as he is ſaid to DRAW *Iſrael and Ephraim to him with the* Cords *of a Man, with the*

Bands of Love, Hoſ. xi. 4. And ſo to be *taught of God*, is not only to have his Truths immediately revealed to Man, but to have ſuch Evidences afforded, as might convince any one that the Revealer was ſent from God. Now they that *came* to Chriſt, were *given* to him of God, becauſe they believed the Truths which he taught from God; they were *drawn* by the Works which his Father gave him to do; and they were *taught of God*, by having *his* Will diſcovered to them by our Saviour. Thus *John* xii. 32. *And I, if I be lifted up, will* draw all Men *to me*, i. e. will give ſuch ſubſtantial Proof of my being the Chriſt, as ſhall make all impartial Men ſatisfied of this Truth. *v.* N° 494. 542.

291. *John* vi. 45. It is written in the Prophets, and they ſhall be all *taught of God*. Every Man therefore that hath heard, and *hath learned* of the Father, cometh unto me. *v.* N° 44. 290.

292. 63. It is the *Spirit* that quickeneth, the *Fleſh profiteth nothing:* The Words that I ſpeak unto you, they are Spirit and they are Life.

The Deſign of our Saviour was, when He ſpake of eating *Bread*, and *his Fleſh*, and *drinking his Blood*, not to be underſtood literally; but they were to underſtand his Intention to relate only to his Doctrines, which would lead them to eternal Life. *v.* N° 483.

293. 65. Therefore ſaid I unto you, that no Man *can come* unto me, except it were *given* to him of my Father. *v.* N° 290. 494.

294. vii. 7. The *World* cannot hate you, but *me it hateth*, becauſe I teſtify of it, that the Works thereof are *evil*.

295. viii. 12. Then ſpake Jeſus again to them, ſaying, I am the *Light* of the World; he that followeth me, ſhall not walk in *Darkneſs*, but ſhall have the *Light of Life*.

As-

As Ignorance is to the Mind what Darkneſs is to the Eye; and as no one can know how to act who is in a State of *Ignorance*, more than he can when he is in the *dark*, hence the State of the *Gentile* World is repreſented as in *Darkneſs*. The oppoſite State to Darkneſs is Light, as the oppoſite to Ignorance is *Knowledge*. Now the great Principle of all, which influences moſt, is the full Perſuaſion of *eternal Life*: If therefore the World were fully convinc'd of that Truth, their Actions would be governed as they ought. Our Saviour therefore bringing *Life and Immortality* to the Light, *i. e.* making them more manifeſt and clear, he is juſtly called the *Light of the World*, and the Life he taught Men, is the *Light of Life*. *v.* N° 276. 391.

296. *John* viii. 34. Verily verily I ſay unto you, whoſoever *committeth Sin* is the *Servant of Sin*.

297. 43. Why do ye not underſtand my Speech? Even becauſe ye *cannot hear my Word*.

298. 44. Ye are of your *Father the Devil*, and the Luſts of your Father ye *will* do. *v.* N° 284.

299. ix. 5. I am the *Light* of the World. *v.* 295.

300. 34. Thou waſt altogether *born in Sins*, and doſt thou teach us?

The Phariſees ſuppoſed even the Parents of this Man to be great Sinners, and himſelf likewiſe to be as groſs a one, Καπὲ κόρᾳκ& κακὸν ὦον, *v.* ver. 2. and therefore ſay that he was *altogether born in Sins*.

301. xii. 46. I am come *a Light* into the World, that whoſoever believeth on me, ſhould not *abide in Darkneſs*. *v.* N° 295.

302. xiv. 6. Jeſus ſaith unto him —— No

Man *cometh* unto the Father *but by me.* *v.* N° 289, 290.

303. *John* xv. 4. Abide in me, and I in you: As the Branch *cannot* bear Fruit of itſelf, except it abide in the Vine; no more *can* ye except ye abide in me.

304. 5, 6. I am the Vine, ye are the Branches: He that abideth in me, and I in him, the ſame bringeth forth much Fruit; *for without me ye can do nothing.* If a Man abide not in me he is caſt forth as a Branch, and is withered, and Men gather them, and caſt them into the Fire, and they are burned. *v.* N° 527.

305. 19. If ye were of the World, the World would love *his own:* But becauſe ye are not of the World, but I have choſen you out of the World, therefore the World *hateth you.* *v.* N° 284.

306. 21. But all theſe Things will they do unto you, becauſe they *know not him* that ſent me.

307. xvii. 9. I pray for them, I pray not for *the World*, but for them which thou haſt given me, for they are thine.

Some from hence infer, that *the World* here was not deſigned to be converted, and ſaved; but only ſome few out of it, who were ordained to Salvation. But the Meaning is, that Chriſt had complied with the Will of him that ſent him, and had preached the Doctrine of Salvation to ſuch as were willing to embrace it. For thoſe that had embraced his Doctrine he prayed, that his Father would *keep them* from falling away; and as for the Reſt of the World that had not heard of him, and therefore did not believe in him, thoſe were not the Perſons whom he recommended here to his Father's Care, and more particular Protection.

308. *Acts* xi. 18. Then hath God alſo to the *Gentiles* granted *Repentance* unto Life. *v.* N° 566.

309.

309. *Acts* xx. 32. I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them who are ſanctified.

Κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν, is the ſame as κλῆρον ἐν τοῖς ἡγιασμένοις, c. xxvi. 18.

310. xxvi. 17, 18. Delivering thee from the *Gentiles*, unto whom now I ſend thee, to open their Eyes, and to turn them from *Darkneſs to Light*, and from the *Power* of Satan unto God, that they may receive *Forgiveneſs* of Sins, and Inheritance among them which are ſanctified, by Faith, that is in me. *v.* N° 443.

311. xxvii. 26, 27. Go unto this People and ſay, Hearing ye ſhall hear, and ſhall not underſtand, and ſeeing ye ſhall ſee, and not perceive. For the Heart of this People is waxed groſs, and their Ears are dull of hearing, and their Eyes have they cloſed, leſt they ſhould ſee with their Eyes, and hear with their Ears, and underſtand with their Heart, and ſhould be converted, and I ſhould heal them.

ROMANS.

Before one can form a Judgment of the Meaning of a great many Paſſages throughout St. *Paul*'s *Epiſtles*, it will be neceſſary previouſly to explain his general Deſign, which was to prove that God had made *known unto him the Myſtery of his Will according to his good Pleaſure, that in the Diſpenſation of the Fulneſs of Times*, [in *the proper Time*, Tit. i. 3.] *He would gather together in one all Things unto Chriſt*. Eph i. 9, 10. The Jews could not bear the Thought, that the Goſpel ſhould be preached to Men *uncircumciſed*, or that when they had embraced it, they ſhould continue free from all Obligation to obſerve the Law of *Moſes*. They therefore inſiſted on its Obligation, and contended that

except they were circumciſed after the Manner of Moſes, *the* Gentiles *could not be ſaved.* Acts xv. 1. This Controverſy occaſioned infinite Diſputes at the Beginning of Chriſtianity, and St. *Paul* in almoſt every one of his Epiſtles, very ſtrenuouſly contends for the Liberty which the *Gentiles* ought to have.

According as the Subject he was treating of led him, ſometimes he ſhews that God had as much Right to take the *Gentiles* to be his People, and to confer the Benefit of his Grace upon *them*, as he had upon the Poſterity of *Abraham* by the Children born of *Sarah* rather than *Agar*, by *Jacob* rather than *Eſau. Gal.* iv. 22—31. *Rom.* ix. 6—13. Sometimes he inſiſts very largely upon the particular *Time*, *when* God made his Promiſes to *Abraham*, *viz.* when he was *in Uncircumciſion*, and not when he was *in Circumciſion*, *Rom.* iv. 10—13, in order to ſhew that God might accept the *Gentiles* without obſerving the Law of Circumciſion. Sometimes He inſiſts upon other Topicks; *viz.* That *Faith* alone might make the *Gentiles* acceptable unto God without the Works of the Law, *Rom.* iii. 28. c. iv. 3, ſince *Abraham believed* God, *and it was counted to him for Righteouſneſs.* But ſtill, however he argued, or upon what particular Subject it was, he always attempted and endeavoured to ſhew, that the *Gentiles* might be made, and might become, the People of God, as well and as effectually as the *Jews* had been ſo; and might receive the Inheritance of *Sons* as well as the *Jews*. Now, as when it is ſaid of the *Jews* that they are *the People of God*, it does not follow that every particular Man is good, or ſhall be ſaved, or will make a right Uſe of the Means of Grace; ſo neither is it true of the *Gentiles*, that each particular Perſon among them is ſo. Nor contrarywiſe, though the *Gentiles* in general were juſtly chargeable with groſs Sins, yet it does not follow that there were no good Perſons among them.

them. What is ſpoken in general or *nationally*, *viz. There is none Righteous, no not* one; *there is* none *that underſtandeth*; *there is* none *that ſeeketh after* God; *they are* all *gone out of the Way, &c.* is to be underſtood as ſpoken in *general*, and not to be taken abſolutely in the ſtricteſt philoſophical Senſe of the Words, as if there were not *one* ſingle Perſon that underſtood, or endeavoured to do his Duty. It was true, *generally* ſpeaking, that the *Jews* were a *rebellious* People, Backſliders, diſobedient; a perverſe and crooked Generation; a People that would not hearken to God; given to Idolatry: yet notwithſtanding this, they were called out from the reſt of the World, to be a peculiar Treaſure to God *above all People, a Kingdom of Prieſts; an Holy Nation. Exod.* xix. 5, 6. In like manner the *Gentiles* were *Aliens from the Commonwealth of* Iſrael, *and Strangers from the Covenants of the Promiſe, having no Hope, and without God in the World.* But by the Goſpel, they, who were *ſometimes far off, were made nigh by the Blood of Chriſt. Eph.* ii. 12, 13. The Conſequence of which was, that they too have the ſame Titles given them in the New Teſtament as the *Jews* had in the Old, a *Spiritual Houſe*, an *holy Prieſthood*, a *choſen Generation*, a *royal Prieſthood*, an *holy Nation*, a *peculiar People*, (or, an *acquired* or purchaſed People) *which in Time paſt were not* a People, *but are now* the People of God, *which had not obtained Mercy, but now have obtained Mercy*, 1 *Pet.* ii. 5, 9, 10. Theſe and a great many Paſſages which I ſhall have Occaſion to mention are ſpoken of the *Gentiles, in general*, and not of *particular Perſons*; and whoſoever ſhall underſtand them as if deſigned of *particular Perſons*, will greatly miſtake the Apoſtle's Argumentation. *v.* N° 319.

If you aſk, what is the Advantage of being, in this *general* Way of ſpeaking, the peculiar People of God,

God, I muſt refer you to the Apoſtle's Anſwer to the ſame Queſtion—*much every Way, but chiefly becauſe that unto them were committed the* Oracles of God. *Rom.* iii. 2. The *Gentiles* to whom the Goſpel was preached, had the Will of God particularly made known unto them; and they had *the Gift of the Holy Ghoſt poured out upon them*, as an Aſſurance of the Truth of what they had received. And as they are now *adopted* to be *the Sons of God*, and to receive the *Inheritance with the Saints in Light*, they have a Right to rejoice with Joy unſpeakable. *v.* N° 839.

This being premiſed, one may with Eaſe underſtand many Texts in the Epiſtles which relate to the *Gentiles*, and their Circumſtances, which have often been miſapplied to quite different Purpoſes. Throughout the firſt Chapter of the Epiſtle to the *Romans*, the Deſign of the Apoſtle is to ſhew that the *Gentiles* by corrupting themſelves, and violating the Law of Nature, were juſtly expoſed to the Wrath of God. In the ſecond Chapter he ſhews the ſame concerning the *Jews*; that they too by breaking through their Law, were juſtly liable to the ſame Condemnation. Conſequently ſince both *Jew* and *Gentile* had by Sinning fallen ſhort of the Glory of God, they Both could be juſtified only through *Grace*, through the *Redemption that is by Jeſus Chriſt*, c. iii. 24. But ſtill all this is ſpoken of them *nationally*, or in general, and not of every particular Perſon amongſt them ſingly conſidered.

To proceed now to the Texts which imply the State of Mankind antecedent to our Saviour's Appearance in the World.

312. *Rom.* i. 18.—26. For the Wrath of God is revealed from Heaven againſt all *Ungodlineſs* and *Unrighteouſneſs* of Men, who hold the Truth in Unrighteouſneſs. Becauſe That which may be known of God is manifeſt in them, for God hath

ſhewn

ſhewn it unto them, So that they are without excuſe. Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their fooliſh Heart was darkened. Profeſſing themſelves to be *wiſe*, they became *Fools*. And changed the Glory of the uncorruptible God into an Image made like to corruptible Man, and to Birds, and four-footed Beaſts, and creeping Things. Wherefore God alſo gave them up to *Uncleanneſs*, through the *Luſts* of their own Hearts, to diſhonour their own Bodies between themſelves. Who changed the Truth of God into a Lie, and worſhipped and ſerved the Creature more than the Creator, who is bleſſed for ever. Amen. For this Cauſe God gave them up to vile Affections.

313. *Rom.* i. 28. And even as they did not *like to retain God* in their Knowledge, God gave them over to a *reprobate* Mind, to do thoſe Things which are not convenient.

It is plain that the *Gentiles* (for of theſe alone is the Apoſtle ſpeaking, and of theſe in general,) had or might by the Light of Reaſon have diſcovered a juſt Notion of *God*; *for the inviſible Things of him from the Creation of the World are clearly ſeen, being underſtood by the Things that are made, even his* eternal Power *and* Godhead, or Dominion over all Things, ver. 20. But though by ſearching they had, or might have diſcovered his Being, his Power, and Dominion, yet they did not act up to, or upon this Knowledge. Δοκιμάζω is to *try*, and upon Trial to *approve*: So that the *Gentiles* upon *Trial* finding out God, yet they, οὐκ ἐδοκίμασαν, did not after their finding him out, *approve* to follow their Diſcovery. And therefore God gave them over εἰς ἀδόκιμον νοῦν, to a Mind which did not regard what it had diſcovered; and in Conſequence of that, to

a Mind that is not itſelf to be approved. *V.* N° 385. 401.

314. *Rom.* i. 29—32. Being filled with all Unrighteouſneſs, Fornication, Wickedneſs, Covetouſneſs, Maliciouſneſs; full of Envy, Murder, Debate, Deceit, Malignity, Whiſperers, Backbiters, Haters of God, Deſpiteful, Proud, Boaſters, Inventers of evil Things, diſobedient to Parents, without Underſtanding, covenant Breakers, without natural Affection, implacable, unmerciful, who knowing the Judgment of God, that they which commit ſuch Things are worthy of Death, not only do the ſame, but have Pleaſure in them that do them.

Theſe, and ſuch like Texts being ſpoken of the *Gentiles, in general*, do not imply that every particular Perſon amongſt them had all theſe bad Qualities; but that in general, the Heathen World was in this State: As to *particular* Men they were to ſtand or fall by their obſerving, or not obſerving, that Law which they were under. For notwithſtanding the Heathen World was full of Wickedneſs, yet there were many particular Perſons in it that lived very virtuouſly, and muſt not be charged with the Crimes here mentioned by the Apoſtle.

315. ii. 4, 5. Deſpiſeth thou the Riches of his Goodneſs and Forbearance, and Long-ſuffering, not knowing that the Goodneſs of God leadeth thee to Repentance? But after thy *Hardneſs* and *impenitent Heart*, treaſureſt up to thyſelf Wrath againſt the Day of Wrath, and Revelation of the righteous Judgment of God.

316. 8, 9. But unto them that are *contentious*, and do not obey the Truth, but obey *Unrighteouſneſs*, Indignation and Wrath, Tribulation and Anguiſh upon every Soul of Man that doth evil, of the *Jew* firſt, and alſo of the *Gentile*.

317.

317. *Rom.* ii. 12—15. For as many as have *ſinned* without Law, ſhall alſo *periſh* without Law: And as many as have ſinned in the Law, ſhall be judged by the Law. For when the *Gentiles* which have not the Law, do by Nature the Things contained in the Law, theſe having not the Law, are a Law unto themſelves, which ſhew the Work of the Law written in their Hearts, their Conſcience alſo bearing Witneſs, and their Thoughts the mean while accuſing or elſe excuſing one another.

318. iii. 9,—19. We have proved both *Jews* and *Gentiles*, that they are *all* under Sin, as it is written, There is *none righteous*, no *not one*. There is *none* that underſtandeth, there is *none* that ſeeketh after God. They are *all* gone out of the Way; they are *all* together become unprofitable, there is *none that doth good*, no *not one*. Their Throat is an open Sepulchre, with their Tongues they have uſed Deceit; the Poiſon of Aſps is under their Lips. Whoſe Mouth is full of Curſing and Bitterneſs, Their Feet are ſwift to ſhed Blood. Deſtruction and Miſery are in their Ways, and the Way of Peace have they not known. There is no Fear of God before their Eyes. Now we know that what Things ſoever the Law ſaith, it ſaith to them who are under the Law, that every Mouth may be ſtopped, and *all the World* may become guilty before God.

319. iii. 23. For *all* have ſinned, and come ſhort of the Glory of God.

Theſe Paſſages are all produced to ſhew that the *Jewiſh* Nation as well as the *Gentiles* were guilty of groſs Sins; and that they muſt not pretend to put the Iſſue of their Cauſe upon the exact Compliance with the Law which *they* were under, more than the *Gentiles* could. Or if they did, they could not but

but know, how the Prophets had taxed them all along with being great Sinners, and in Conſequence that they had *fallen ſhort of the Glory* which God deſigned for his faithful Servants, as well as the *Gentiles* themſelves had; and therefore that they had as much Need of *Grace* or Favour, and *the Redemption which is in* or *by Jeſus Chriſt*, as the *Gentiles* had. This is all to be underſtood of the *Jews* conſidered *in general*, and not of particular Perſons, ſuch as *Zachary* and *Elizabeth*, and many others, who *walked in all the Commandments and Ordinances of the Lord*, blameleſs, *and were* righteous *before God. Luke* i. 6. Many *Jews* endeavoured to obſerve the Law, and certainly did ſo: And the Scriptures bear Witneſs to their Goodneſs. Such were *Joſiah*, *Hezekiah*, *&c.* But yet in general there was much Wickedneſs amongſt this People, though there was much more amongſt the *Gentiles*. *v.* N°. 581, 582.

320. *Rom.* v. 6. For when we were yet *without Strength* in due Time, Chriſt died for the *ungodly*. *v.* N°. 590.

321. 8. But God commended his Love towards us, in that while we were yet *Sinners*, Chriſt died for us. *v.* N° 590.

322. 10. For if when we were *Enemies*, we were reconciled to God by the Death of his Son; much more being reconciled, we ſhall be ſaved by his Life.

That the Apoſtle is plainly ſpeaking of the *Gentiles*, under the Terms *without Strength*, *Ungodly*, *Sinners*, *Enemies*, ſee Mr. *Locke* upon this Place; and he has in view conſtantly their Non-Obligation to obſerve the Law of *Moſes*. Here the Apoſtle's Manner of arguing is, That the *Gentiles* being deſcended from the ſame common Parent with the *Jews*, and Death reigning over them even before the Law, as well as ſince, it was fit that they ſhould have

have the Advantage of Grace, and the Gift by Grace, in their Condition, ſince before and during the Law, they *died* in Conſequence of the Sin of *Adam*, to which none of them conſented. If therefore they loſt ſo much by *Adam*, and the Law was of no poſſible Benefit to them from the Creation to Chriſt, it was fit that they ſhould reap ſome Benefit without any Concern about the Law. *v.* N° 594. 922.

323. *Rom.* v. 12. Wherefore as by one Man *Sin* entered into the World, and *Death* by Sin, and ſo Death paſſed upon all Men, for that *all have ſinned.*

All have ſinned, *i. e.* have bore the Blame, have been treated as Sinners. Thus *Gen.* xliii. 9. *If I bring him not to thee—then let me* bear the Blame for ever, ἡμαρτηκὼς ἔσομαι. The ſame Phraſe occurs *c.* xliv. 32. I ſhall be as if I had been a Sinner, or let me be as if I had ſinned. *v.* N° 596.

324. 13. For until the Law *Sin* was in the World, but Sin is not imputed where there is no Law.

325. 14, 15. Nevertheleſs, *Death* reign'd from *Adam* to *Moſes*, even over them that had not *ſinned* after the Similitude of *Adam*'s Tranſgreſſion, who is the Figure of him that was to come: But not as the *Offence*, ſo alſo is the free Gift. For if through the Offence of one, *many be dead*, much more the Grace of God, and the Gift by Grace which is by one Man, Jeſus Chriſt, hath abounded unto many,

viz. in the Aſſurance of the Return of all Men to Life. *v.* N° 598, 599.

326. 16. And not as it was by one that ſinned, ſo is the Gift; for the *Judgment* was by one to *Condemnation*; but the free Gift is of many Offences unto Juſtification. *v.* N° 600.

327. 17. For if by one Man's Offence, *Death*

Death reign'd by one; much more they which receive abundance of Grace, and of the Gift of Righteouſneſs ſhall reign in Life by one, Jeſus Chriſt. *v.* N° 601.

328. *Rom.* v. 18. Therefore as by the Offence of one, Judgment came upon all Men to Condemnation; even ſo by the Righteouſneſs of one, the free Gift came upon all Men unto Juſtification of Life. *v.* N° 602.

329. 19. For as by one Man's Diſobedience many were made Sinners; ſo by the Obedience of one ſhall many be made righteous. *v.* N° 603.

330 20. Moreover the Law *entered* that the Offence might abound, but where Sin abounded, Grace did much more abound.

Παρεισῆλθεν, *came in by the by* and unminded. So the beſt Writers uſe Words in this Compoſition, παρεξεῦρον ἄλλον νόμον, *Herodotus*. They artfully and cunningly found out another Law, which they brought in by the by. So the *Companions* under *Agathocles* having a wiſtful Eye upon *Meſſene*, παρεισελθόντες ὡς φίλιοι, having *entered it unminded* as Friends, *Polyb.* l. 1. p. 6. And again, *Hiero*, παρεισελθὼν εἰς τὴν πόλιν, entering into the City unminded, *ibid.* p. 8. The Law of *Moſes entered* unminded, not taken Notice of; and the Uſe of it, or Conſequence of it was not minded; it entered and cauſed the Offence to abound, and it was fit that as Offence abounded, Grace might likewiſe abound. So *Gal.* ii. 4. διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν. *By reaſon of falſe Brethren* unawares brought in, *who* came in privily *to ſpy out our Liberty*. And St. *Jude*, ver. 4. παρεισέδυσαν γάρ τινες ἄνθρωποι, *certain Men crept in unawares*, i. e. unheeded, or unminded. *v.* N° 604.

331.

331. *Rom.* v. 21. That as Sin hath reigned unto Death, even ſo might Grace reign through Righteouſneſs unto eternal Life by Jeſus Chriſt our Lord.

The Deſign of the Apoſtle in the Beginning of this Chapter was to ſhew that the *Gentiles*, who were *without Strength*, and *Enemies* to God, were by Chriſt *reconciled* to God, and made his People by the Death of his Son; and therefore, as they were now *reconciled* to him, they need not obſerve the Law: Being reconciled, they wou'd be juſtified, and ſaved, and have all the Advantages of God's Promiſes. Nor is it unreaſonable that they ſhou'd have theſe Advantages, ſince the *Gentiles* as well as the *Jews* deſcended all from one common Parent; and as they had ſuffered through him, it was but fit that they ſhould have the Benefit of *him who was to come*, i. e. Chriſt. The *Gentiles* were all deſcendants from *Adam*; and through him Death reigned over them all, and they *all were made*, or treated *as*, *Sinners*. It was therefore very fit that *as* Sin *hath reigned unto* Death, *even ſo* Grace *might reign to them unto* eternal Life *by* Jeſus Chriſt.

It is plain in Fact that *all*, both *Jew* and *Gentile*, *had ſinned, and fallen ſhort of the Glory* of God. The *Jews* were, before Chriſt, the only People of God, and under Covenant with him. The *Gentiles* had now *received the Reconciliation*; and thoſe *who were afar off*, Eph. ii. 17, as well as thoſe *who were nigh*, were *reconciled unto God in one Body*, and were *made nigh by the Blood of Chriſt*, ver. 13. It was very *right* that the *Gentiles* ſhould be reconciled, and received into Favour, as well as the *Jews*, ſince Both of them,—They that were *without God in the World*, and were *Strangers from the Covenants of Promiſe*, ver. 12. and They that had the Covenants, —were all Deſcendants of one common Parent. Why then ſhould not the Gentiles, if God ſo pleaſed,

have the Benefit of Grace and Life? They had the evil of *Death* from *Adam*, who was in ſeveral Reſpects very like to Chriſt; why then ſhould they not have the Good of *Life* from Chriſt? I ſhall have Occaſion to interpret each particular Expreſſion, when I come to ſpeak of what Chriſt did. Here I ſhall only enquire into the Meaning of thoſe Words—*for that* all have ſinned, ἐφ' ᾧ. We render it in the Margin, *in whom*, referring to the *one Man* mentioned before. It may poſſibly too refer to *Death*, as ſome have thought. But ἐφ' ᾧ ſignifies here—*on which account*. Death paſſed upon all; on which account, or, by means of which, all were treated as if they had ſinned, *i. e.* all became *mortal*, as if they had had the Sentence of Death pronounced upon them, or had ſinned ſo as to have ſuch Sentence paſſed upon them. ἐφ' ᾧ is uſed by St. *Paul* twice in the Epiſtle to the *Philippians*, and in both Places it ſignifies, *on which account*. Thus *Philip.* iii. 12. *Not as though I had already attained, either were already perfect, but I follow after, if by any Means I may apprehend that,* ἐφ' ᾧ, ON ACCOUNT OF *which I was apprehended of Chriſt.* And ſo ch. iv. 10. *I rejoiced in the Lord greatly, that now at the laſt ye have flouriſhed in your Care for me,* ἐφ' ᾧ, on account of which, or wherein *ye were alſo careful, but lacked Opportunity.* And ſo it ſeems to be in *Mat.* xxvi. 50. *Friend,* ἐφ' ᾧ, on account of what *comeſt thou?* In like manner *Luke* ver. 5. ἐπὶ τῷ ῥήματι, *on account of your Command, I will let down my Net.* And ſo it may be conſtrued in other Places. Here therefore it means, not *in whom* as referring to *Adam*; but the Apoſtle ſays, that all Men *died*, ἐφ' ᾧ, *on which account*, or by which, all were treated as Sinners; for that is the true Interpretation of the Words πάντες ἥμαρτον. *v.* N° 323.

332. *Rom.* vi. 13. Neither yield ye your Members as Inſtruments of *Unrighteouſneſs* unto Sin, but yield yourſelves unto God, as thoſe that are *alive from the Dead*, and your Members as Inſtruments of Righteouſneſs unto God.

333. 16. Know ye not, that to whom ye yield yourſelves Servants to obey, his Servants ye are to whom ye obey, whether of *Sin unto Death*, or of Obedience unto Righteouſneſs?

334. 17, 18. But God be thanked, that ye were the *Servants of Sin*. Being then made *free from Sin*, ye became the Servants of Righteouſneſs.

335. 19. I ſpeak after the Manner of Men, becauſe of the Infirmity of your Fleſh; for as you have yielded your Members *Servants to Uncleanneſs*, and to *Iniquity*, unto Iniquity; even ſo now yield your Members Servants to Righteouſneſs unto Holineſs.

336. 20. For when you were the *Servants of Sin*, ye were *free from Righteouſneſs*.

337. 21. What Fruit had you then in thoſe Things of which you are now aſhamed? for the End of thoſe Things is *Death*. *v.* N° 345.

338. 22. But now being made free from Sin, and become Servants to God, you have your Fruit unto Holineſs, and the End everlaſting Life. *v.* N° 610.

339. 23. For the Wages of Sin is *Death*, but the Gift of God is eternal Life through Jeſus Chriſt our Lord. *v.* N° 345.

All that St. *Paul* has ſaid throughout this 6th Chapter to the *Romans* is addreſſed to the *Gentile* Converts, to exhort them not to continue in a State of Sin: That ſince they were admitted into *Grace*, and were baptized into *Jeſus Chriſt*, their old Man was to be crucified; they were to reckon themſelves dead unto Sin, and to give themſelves up to

Holineſs. They had indeed been very wicked, and guilty of groſs Crimes during their Heatheniſm; *e. g.* groſs Idolatries; great Immoralities; and Neglect of the eternal Rule of Right. But now they were called to a State of *Righteouſneſs and true Holineſs:* They were *become Servants to God, and were to have their Fruit unto Holineſs, and the End everlaſting Life.* Having made this Addreſs to the *Gentiles* in this Chapter, in the next he *ſpeaks to them that* KNOW THE LAW, *Rom.* vii. 1. *i. e.* to the *Jews*, that they were to be ſaved by *Grace* as well as the *Gentiles:* And here he tells them, that even their Law, however advantageous in ſome reſpects, yet was not able to free them from Death: That they were now become *dead to their Law*; or if they reſolved to adhere to the Righteouſneſs which is of the Law, they muſt neceſſarily bring forth *Fruit unto Death.* As the Apoſtle is not ſpeaking of the *unregenerate* Man, but of the *Jew*, in order to ſhew that *the Motions of Sin, which were* διὰ τῦ νόμυ, during the Law, [*v.* Mr. *Locke*] did make them *bring forth Fruit unto Death*, it is very unreaſonable to apply particular Texts to one Purpoſe, which were plainly ſpoken to quite another.

340. *Rom.* vii. 5. When we were in the Fleſh, the Motions of Sins which were by the Law, did work in our Members to bring forth Fruit unto *Death.*

It will be neceſſary to paraphraſe the following Verſes of this Chapter, in order to the having its exact Meaning.

341. 7. What ſhall we ſay then? Is the Law Sin? God forbid. Nay, I had not known Sin, but by the Law: For I had

7. Does the Law of Moſes promote, or encourage Sin? Or is it otherwiſe than holy and juſt and good, that it is to be laid aſide by all ſuch as not

not known Luſt, except the Law had ſaid, Thou ſhalt not covet.

accept the Goſpel? No. It is ſo far from encouraging any Sin, that it prohibits all; nay it goes ſo far as to prohibit all *coveting* of other Mens Goods; which a Man would ſcarce have thought to have been a criminal Deſire, unleſs the Law had expreſsly aſſerted, Thou ſhalt not covet.

342. *Rom.* vii. 8. But Sin taking Occaſion by the Commandment, wrought in me all Manner of Concupiſcence; for without the Law Sin was dead.

8. But thus I found *coveting* to be a Sin, prohibited expreſsly by the Law. I could not but reflect upon myſelf as having many *Appetites* and *Affections*; and as being ſurrounded with Temptations on all ſides, which worked upon them, and made it almoſt impoſſible for me to ſteer clear of ſo many Rocks. The Law was expreſs, that I was not to covet: when I found it to be a *Sin* to covet, I found my Affections as ſtrong as ever, and Sin working ſtrongly in me; and poſſibly the more ſo, becauſe I was commanded not to covet. For had not the Law been ſo expreſs, and I had coveted, yet I had not been conſcious of any Crime; I had ſinned involuntarily, and unknowing; and Sin in courſe could not have hurt me, as now it does, when I know coveting to be a Crime. For,

343. 9. For I was alive without the Law once: But when the Commandment came, Sin revived, and I died.

9. Suppoſing me to be unacquainted with the Law, I had a Power of coveting, and was unconſcious of any Guilt contracted: But as ſoon as I knew that the Law had pronounced coveting to be a Crime, what was the Conſequence? Sin gained a freſh Power over me, and was enabled to hurt me; and I became conſcious of Guilt,

and Sin, and was expoſed to its Conſequences Death.

Origen read this Paſſage of Scripture thus, Ἡ ἁμαρτία ἀπέθανεν ἐγω δὲ ἀνέζησα. *Sin died but I revived.* c. Celſ. p. 149. Juſt contrary to what St. *Paul's* Argument required, which was that Sin revived or lived, but I died.

344. *Rom.* vii. 10. And the Commandment which was ordained to Life, I found to be unto Death.

10. And thus the Law which over and over, and ſo very expreſly, ſays, that if a Man keeps *the Statutes and Judgments* of it, *he ſhall live in them*, Lev. xviii. 5. Ezek. xx. 11. *&c.* the Law I ſay which promiſed *Life*, was really and in the Event a Means of *Death.*

345. 11. For Sin taking Occaſion by the Commandment, deceived me, and by it ſlew me.*

11. For the Law commanding me not to covet, and making or declaring it to be a Crime to covet, did not hinder me from coveting, or extinguiſh my Appetites and Affections: But as they were ſtrong in me I ſinned, I offended againſt the Law, and by that Means muſt expect the Wages of Sin, that is Death.

* δι' αὐτῆς ἀπέκτεινεν. *The Wages of Sin is* Death, c. vi. 23. *As by one Man Sin entered into the World, and* Death by Sin, *and ſo* Death *paſſed upon all Men, for that all have ſinned*, c. v. 12. *For if by one Man's Offence*, Death reigned *by one.* ibid. ver. 17. *That as* Sin *had reigned unto* Death, ver. 21. Sin was the true and proper Cauſe of Death to all Mankind; and as Sin pays all ſuch as obey it, its Recompence or Reward, it pays them *Death.* The Apoſtle therefore, during the Law, and whilſt he was under its Influence, continuing to obey Sin as his Maſter, he could not but expect the Wages of Sin, *i. e. Death.*

The

The Law then was not Sin, nor was Obedience to it ſinful; it never encouraged it in any Inſtance; nay it diſcouraged every Tendency towards it: But ſtill whilſt thoſe that were under it were guilty of Sins, they muſt moſt certainly expect to *die*; and they could have no Hopes of eternal Life but thro' Chriſt, through whom God had promiſed it; and therefore they were now *delivered from the Law, that being dead wherein they were held.* ver. 6. and he concludes, that notwithſtanding Men ſinned under the Law,

346. *Rom.* vii. 12. The Law is holy, and the Commandment is holy and juſt and good.

12. No one ought to reproach the Law, as being the Cauſe of Sin and Death; ſince it was quite right, and agreeable to what it ought to be; it was a Rule of Rectitude, and could not but be what the Reaſon of Things required.

The Apoſtle next proceeds to conſider, *If the Law be holy and juſt and good*, how comes it to be ſo miſchievous as to bring *Death* to thoſe that were under it?

347. 13. Was then that which was good made *Death* unto me? God forbid. But Sin, that it might appear Sin, working *Death* in me by that which is good, that Sin by the Commandment might become exceeding ſinful.

13. If the Law be *good*, did that cauſe or occaſion in me ſo great an Evil as *Death?* No. It was not the *Law* that did this, but *Sin*; which ſhewed itſelf manifeſtly to be *Sin* by the Law that was *good*: Sin I ſay did this Miſchief; ſo that the Sin which was during the Continuance of the Commandment, or Law, appears to be exceeding bad.

Αλλα ἡ ἁμαρτία ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ, μοι κατεργαζομένη θάνατον· ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. i. e. *But Sin,*

Sin, that it might manifeſt itſelf [*to be*] *Sin, during the good* [*Law*], *working Death to me: That Sin during the Commandment might appear very ſinful.* That διὰ has this Senſe, ſee Mr. *Locke*, upon *Rom.* vii. 5. διὰ τῦ νόμυ throughout the Law, as long as the Law laſted.

348. *Rom.* vii. 14. For we know that the Law is ſpiritual: But I am carnal, ſold under Sin.

14. For the Law is certainly a very good Rule of Action, and requires nothing but what is right: But then I have my Paſſions and Affections in my very Frame and Make, and am as ready to comply with them as if Sin were my Lord and Maſter, and I had been a Slave ſold to it, and by that Means obliged to obey it. For,

349. 15. For that which I do, I allow not: For what I would, that do I not; but what I hate, that I do.

15. I ſo readily, I ſay, obey Sin as my Maſter, that it looks as if I had no *Will* of my own; for I really do what that bids me, not what I myſelf would chooſe: For were I Maſter of myſelf I would always do what is right; but now I do not what I would, and think to be right; but what Sin prompts me to, and what I hate, and think wrong.

350. 16. If then I do that which I would not, I conſent unto the Law, that it is good.

16. If therefore this be the State that I am in, it is evident that I acknowledge the Law to be holy, juſt, and good, ſince that prohibits what I condemn, and commands what my own Conſcience dictates to be right.

351. 17. Now then it is no more I that do it, but Sin that dwelleth in me.

17. Sin then is not my Act, for I hate it, and really approve the Law which prohibits it: But I am a Slave under the Dominion of my Affections; and I am not able to do as I would. For,

352.

352. *Rom.* vii. 18. For I know that in me, that is, in my Fleſh, dwelleth no good Thing; for to will is preſent with me, but how to perform that which is good I find not.

18. I know that in me are many and very violent Appetites; and Good has very little Power in me. Indeed I wiſh well, and approve what is good, but my Affections are too ſtrong for my Judgment.

Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ—ἀγαθὸν. i. e. *I know that Good dwelleth not in me.*

353. 19. For the Good that I would, I do not, but the Evil which I would not, that I do.

19. For the Good that I approve, and wiſh well to, and would do, That I do not; but the Evil that I do not approve in my Mind and Judgment, that I do.

354. 20. Now if I do that I would not, it is no more I that do it, but Sin that dwelleth in me.

20. It is not therefore *I*, the free Man, that commit Sin, ſince I do not act according to my own Judgment and Approbation; but it is as I ſaid before, ver. 17. my Maſter, Sin, that works, and conſtantly puts me upon the Breach of the Law.

355. 21. I find then a Law, that when I would do Good, Evil is preſent with me.

21. I find then that there is a direct Law for myſelf and every other Man, that is willing to do that which is right; it directs him to what is Good, and Juſt; but then I find that Evil is preſent with me, and at Hand.

Εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν. *I find then a Law to me who would do Good.*

356. 22. For I delight in the Law of God after the inward Man.

22. For I approve very heartily the Law of God.

357.

357. *Rom.* vii. 23. But I ſee another Law in my Members, warring againſt the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.

23. But then I find a powerful Principle in me, that puſhes me upon Actions contrary to the Dictates of my Reaſon and Judgment, and makes me guilty of offending againſt that Law of God which is certainly right. So that though the Law of *Moſes* given by God, be good, yet as we all offend againſt it, we all muſt ſtand in need of Grace or Favour; and if we be obliged to *Grace*, the Law which requires Obedience cannot be neceſſary longer.

358. 24. O wretched Man that I am, who ſhall deliver me from the Body of this Death!

24. O wretched Man that I am, who ſhall deliver me from this unhappy State, in which I am? *Death* is the certain Conſequence of *Sin.* Sin is the very Reſult of my Make, how ſhall I eſcape *Death?*

Σώματος τῦ θανάτυ τύτου; *the Body of this Death.* As *the* Body *of Sin*, c. vi. 6. ſignifies the Whole of Sin; and to *put off the Body of Sin*, is to depart from all Iniquity, or to lay aſide all Sin. *Col.* ii. 11. ſo to be *delivered from the* Body *of this Death*, is to be delivered from the Whole of Death, *i. e.* from all its Fffects, which in other Words is to be continued in Life. *v.* N° 611.

359. 25. I thank God through Jeſus Chriſt our Lord. So then with the Mind I myſelf ſerve the Law of God; but with the Fleſh, the Law of Sin.

25. The greateſt Thanks are due to God, who has delivered us through Chriſt, when we could not ſo much as expect this Benefit from the Law. The Reſult of what I have been ſaying is, that I plainly find in myſelf a Diſpoſition to

ſerve

ſerve the Law of God, but in Fact I am frequently guilty of Tranſgreſſion. From whence this Inference is drawn in the following Chapter, ver. 1. *There is* therefore *no Condemnation to them that are in Chriſt Jeſus*, ſince their *Sins* are *forgiven*, and they are treated as *Juſt*; and are now to *walk after the Spirit*. *v.* N° 612.

I have given the Paraphraſe of this whole Section, becauſe it is frequently miſapplied to prove that an *unregenerate* Man has ſuch a Principle of Evil in him, that even a good and holy Law revealed to him, cannot reform it; but that on the contrary, it will take Occaſion from that very Law to deceive him, and to ſlay him. So that all the Benefit that he receives even from Revelation, is, that *Sin in him becomes exceeding ſinful*. Whereas, —The Apoſtle is ſpeaking of a *Jew*, under the Law of *Moſes*, and is ſhewing that *by* that Law he could not avoid Sin; that the Law was weak in that it promiſed *Life* to all ſuch as ſhould keep it; but yet it made no Proviſion for ſuch as through the Violence of their Appetites were guilty of Sin; for Sin reigning in them, and leading them into Acts which were unrighteous, the *Jews* were under the Power of Death, as well as *the Sinners of the Gentiles*. And conſequently both of them were obliged to the *Grace* of God through Jeſus Chriſt for his Gift, which is *eternal Life*. The Paſſions and Appetites of Men are wove into the very Frames and Conſtitutions of human Kind; nor are theſe removed by Chriſt, or taken away. They continue ſtill in all, and therefore the Apoſtle does not place his *wretchedneſs* in them, *ver* 24. nor does he deſire to be delivered from *them*, but from *Death*, which was the Conſequence of Sin; as Mr. *Locke* has very juſtly obſerved.

360. *Rom.* viii. 5. For they that are after the *Fleſh* do mind the Things of the *Fleſh*; but they that

that are after the Spirit, the Things of the Spirit.

It is plain from hence, that many *did mind the Things of the Fleſh.* They indulged themſelves in following their Luſts, and did, φρονεῖν τὰ τῆς σαρκὸς, make them the bent of their Studies. Now this muſt terminate in Death, it being *Enmity againſt God*, and *diſpleaſing* to him; and therefore though Chriſtians have the Gift of Life offered to them, yet if they would not live according to their Profeſſion, they had no Right to expect *the Reward* promiſed unto them, *ver.* 23.

361. *Rom.* viii. 6—9. For to be *carnally minded* is *Death*, but to be ſpiritually minded is Life and Peace. Becauſe the *carnal Mind* is *Enmity againſt God*; for it not ſubject to the Law of God, neither indeed can be. So that they that are in the *Fleſh*, *cannot* pleaſe God. But ye are not in the Fleſh, but in the Spirit; if ſo be that the Spirit dwell in you. Now if any Man have not the Spirit of Chriſt, he is none of his. *v.* N° 341——360.

362. 13. For if ye live *after the Fleſh*, ye ſhall *die*; but if ye through the Spirit do mortify the Deeds of the Fleſh, ye ſhall live.

363. 22, 23. For we know that the whole Creation groaneth and travelleth in Pain together until now. And not only they, but ourſelves alſo which have the firſt Fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the Adoption, to wit, the Redemption of our Bodies. *V.* N° 616.

364. 26. Likewiſe the Spirit alſo helpeth our Infirmities, for we know not what we ſhould pray for as we ought, but the Spirit itſelf maketh Interceſſion for us with Groanings which cannot be uttered.

This

This eighth Chapter contains the general Exhortations to both *Jews* and *Gentiles*, that were become Converts to Chriſtianity, to walk worthy their Vocation; and not to act in Contradiction to the Righteouſneſs of God. *For to be carnally minded is* Death; *but to be ſpiritually minded is* Life *and* Peace. A State of Sin under the Goſpel, is no more to be allowed, than it is under the Law; it is what will bring Men into *Condemnation* here as well as there: *For if ye live after the Fleſh, ye ſhall die.*

365. *Rom.* ix. 22,—24. What if God willing to ſhew his Wrath, and to make his Power known, endured with much Long-ſuffering the *Veſſels of Wrath* fitted for *Deſtruction*, and that he might make known the Riches of his Glory on the Veſſels of *Mercy*, which he had afore prepared unto Glory? Even us whom he hath called, not of the *Jews* only, but alſo of the *Gentiles.*

This ſufficiently ſhews what the Deſign of this Chapter is; not to ſpeak of *particular* Perſons fitted for *Deſtruction*, but of the *Jewiſh* Nation, and the *Gentiles* conſidered in a like Capacity. It is not the Argument, nor to the Purpoſe, of St. *Paul* to ſpeak of *one Man* created for *Mercy*, and another *fitted for Deſtruction:* But he is ſpeaking of the whole Nation of the *Jews*, which God had as much right to reject from *being his People*, and to receive the *Gentiles* to be his People, as the Potter has Power over the Clay of the ſame Lump to make one Veſſel to Honour, and another to Diſhonour. *The Veſſels of Mercy* therefore are ſuch as were called to Chriſtianity; *the Veſſels of Wrath* are ſuch *Jews* as were borne *with much Long-ſuffering*; but now were *caſt off* from being the People of God. The collective Body of *Jews* and *Gentiles* called to the Goſpel were the one; the *Jews* that refuſed to follow after the Law

Law of Righteouſneſs which God had eſtabliſhed, were the other. *ver.* 25, 33.

366. *Rom.* x. 3. They being ignorant of God's Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves unto the Righteouſneſs of God.

The *Jewiſh* Nation is here ſpoken of, in their *national* Capacity. They conſidered themſelves as the People of God, under his Law, and, as they imagined, acceptable to him on thoſe accounts. They therefore refuſing Compliance to thoſe Conditions which God had now offered to them, excluded themſelves from the Benefit of Chriſtian Salvation, *v.* 1, 9.

367. 1 *Cor.* ii. 14. But the *natural Man* receiveth not the *Things of the Spirit of God*; for they are Fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned.

By *the natural Man*, the Apoſtle means one who had no other Aid, except the mere Light of natural Reaſon: The *Spiritual* Man in the following Verſe is one that had, and was well verſed in the prophetical Writings, or Revelation. Now it is impoſſible for any one, who has no other Light but what Reaſon affords, to determine any thing about the Truths of the Spirit of God, to which he is an abſolute Stranger; nor can he ſay, whether God had, or had not, made ſuch and ſuch Declarations of his Deſigns. This was to be known only by ſtudying the Scriptures, and by comparing one Prophet with another, or one Part of Scripture with another. The *natural* Man therefore can never ſo much as gueſs at the Scenes of Providence revealed. He can never comprehend the Myſteries of the Kingdom of God without the Knowledge of the Scriptures, in which the great Scenes of God's Providence are clearly enough diſcovered.

368.

368. 1 *Cor.* iii. 3. For ye are yet *carnal*; for whereas there is among you envying and Strife and Diviſions, are ye not *carnal*, and walk as Men? *V.* N° 360.

369. vi. 9,—11. Know ye not that the *Unrighteous* ſhall not inherit the Kingdom of God. Be not deceived; neither Fornicators nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God. And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.

You, *Gentiles*, were before your Converſion thus *Unrighteous*; but ſince your Converſion, you are become *Holy*, and are treated as Juſt in the Name of the Lord Jeſus.

370. xv. 21, 22. For ſince by Man came *Death*, by Man came alſo the Reſurrection from the Dead. For as in *Adam* all die, even ſo in Chriſt ſhall all be made alive.

This is ſufficiently explained by what the Apoſtle ſays, *Rom.* v. 12. *Wherefore as by* one Man *Sin entered into the World, and* Death *by* Sin, *and ſo* Death *paſſed upon* all Men. Now as Death was the Effect of *Adam*'s Sin, all Mankind became liable to Death: But by Chriſt all ſhall be made to live again; though not to reign in Life, or to reap the *Benefit* of *eternal Life*, *v.* N° 599. 605. 651.

371. 1 *Cor.* xv. 56. The Sting of Death is Sin, and the Strength of Sin is the Law, *v.* N° 342, 358.

372. 2 *Cor.* ii. 11. Leſt *Satan* ſhould get an Advantage of us, for we are not ignorant of his Devices.

373.

373. 2 *Cor.* ii. 15, 16. For we are unto God a ſweet Savour of Chriſt, in them that are ſaved, and in them that periſh; To the one we are the Savour of *Death* unto *Death*, and to the other the Savour of Life unto Life.

The Apoſtle ſpeaks of *Himſelf* as a *ſweet Savour*, i. e. as agreeable to God in what he did, both in reſpect to *them that are ſaved, and to them who are loſt*. *He* did *his* Duty; and whether Men accepted or rejected the Offer, the Apoſtle acted as became him. If Men would not avoid *Death*, when they were told by what Means they might eſcape it, *He* certainly was not to blame: If Men were willing to embrace *Life*, when offered to them,—This was highly pleaſing unto God, who could not but approve what the Apoſtle did, whatever was the Event. *v.* N° 657.

374. iii. 5. Not that we are ſufficient of ourſelves to think any thing as of ourſelves, but our Sufficiency is of God.

In the preceding Chapter, *ver.* 15. the Apoſtle had ſaid, *We are unto* God *a* ſweet Savour *of* Chriſt, *in them that are ſaved, and in them that periſh*. And then he aſks in the following Verſe, *And who is* ſufficient *for theſe Things?* i. e. who that conſiders what Effects attend ſo weighty a Charge, is in every Reſpect qualified for ſuch a Work? *But ſuch Truſt have we through Chriſt to God*, c. iv. 4. "I hope "and am perſuaded, notwithſtanding the Difficulty "of the Work, and the Conſequence of it, as well "to them *that are ſaved*, as *to them that periſh*; "that through Chriſt I do what is acceptable to "God." And then follow the Words here cited, *not that we are ſufficient* of ourſelves *to think any thing as* of ourſelves, *but our* Sufficiency *is of* God, *who hath made us* ſufficient *Miniſters of the New Teſtament, not of the Letter but of the Spirit*. In his former Epiſtle he had declared, that *the* Natural Man

Man *receiveth not the Things of the Spirit of God, for they are* Fooliſhneſs *unto him*, 1 Cor. ii. 14. *That his preaching was not with enticing Words of Man's Wiſdom*, ver. 4. That *their Faith* did *not ſtand in the Wiſdom of Men, but in the Power of God:* That he ſpoke the Wiſdom of God—which was revealed by the Spirit of God, *Vid.* ver. 5, 10, 11, 14, c. i. 27---30. As this was what he wrote in the former Epiſtle, in this he ſays that God had *made him an* able *Miniſter of the New Teſtament*, and he appeals to the Converſion of the *Corinthians* themſelves for the Truth of his Aſſertion. On this Occaſion he uſes the Words—*Not that we are ſufficient* (or able) *of ourſelves to think any thing as of ourſelves*, i. e. of our ownſelves, we cannot diſcover, or judge, what is fitteſt to be done for the Service of the Goſpel; no nor even underſtand what the Writers of the Old Teſtament have declared, had not our Underſtandings been opened by Chriſt; *but all our Sufficiency*, or Ability in preaching the Goſpel, and in knowing what is revealed by the Spirit of God, *is from God* who hath revealed it unto us, and made us able Miniſters of the new Covenant, and of the true Meaning of the Law. So that this Paſſage has no Relation to the Inſufficiency of Man to think a good Thought, or do a right Action, without the ſpecial Aſſiſtance of God.

375. 2 *Cor.* iv. 3, 4. But if our Goſpel be hid, it is hid to them that are *loſt*. In whom the God of this World hath *blinded the Minds* of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them. *v.* N° 278. 457.

He had ſaid that he was *a Savour of Death*, ἐν τοῖς ἀπολλυμένοις, *c.* ii. 15, 16. *i. e.* He was to God acceptable, as having done his Duty, even in Caſes of ſuch as refuſed to believe the Goſpel. The

Apoſtle had uſed *great Plainneſs* and Openneſs of *Speech*, c. iii. 12. *Not corrupting the Word of God; but as of Sincerity, but as of God, ſpeaking the Truth in Chriſt*, c. ii. 17. He boaſts of his *Liberty*, and his beholding *the Glory of the Lord with* open Face, c. iii. 17, 18. His having *renounced the hidden Things of Diſhoneſty; not walking in Craftineſs, not handling the Word of God deceitfully, but by* Manifeſtation of *the Truth*, is declared in the preceding Verſe. If therefore there remained any thing relating to the Goſpel, dark, or *covered*, it could be ſo only to ſuch Men as rejected the Counſel of God, *i. e.* to ſuch as refuſed to believe it, or attend to it. The *God of this World* is the ſame as Riches and Pleaſures; or the Things moſt doatingly admired, and to which the World is moſt a Slave. So in *Euripides*, *Bacchus* is called

——————————Θεὸς
Μέγιστος ἀνθρώποισιν εἰς τέρψιν βίου.
Eurip. Cyclops, Act 4.

And *Polyphemus* ſpeaks of his fatted Sheep, which he would ſacrifice to his own Belly, *the greateſt of the Gods*, or Demons.

Ἀγὼ τινι θύω, πλὴν ἐμοὶ, θεοῖσι δ' οὔ.
Καὶ τῇ μεγίστῃ γαστρὶ τῇδε δαιμόνων. *ibid. Act* 2.

Virgil in the ſame Manner ſays,—*An ſua cuique deus ſit dira cupido. Æneid.* ix. 185, and St. *Paul Philip.* iii. 19. *whoſe* God *is their* Belly. Theſe had ſuch a powerful Influence on many, that they would not ſuffer the *Light of the Goſpel to ſhine upon them.*

376. 2 *Cor.* v. 14, 15. For the Love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were *all dead.* And that he died for *all*, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them and roſe again.

The

The Meaning of the Apoſtle is, The Conſideration of the great Love of Chriſt in condeſcending to die for *all*, forces me into this Concluſion, that All were dead, becauſe he died for All. All were ſubjected to *Death*, as all were Sinners; nor was there any means by which any one could eſcape, or be delivered from this Evil, if Chriſt had not delivered us from it. Hence the Inference is, *Wherefore henceforth know we no Man according to the Fleſh*; the *Jew* is not to be valued on account of his Circumciſion; and as to the *Gentile*, ſince he is put into a State of Life, he is to become a *new* Man, and live worthy his Vocation; for old Things are paſt away. His Argument is, Firſt, if Chriſt died for all, then were all dead: Secondly, If he died for all, then thoſe who are to have Life by and through him, ſhould not live to themſelves, but to him who died for them. All were liable to Death through Sin: Chriſt came to offer to all eternal Life. If Chriſt then died to give Life to both Jew and Gentile, then Both were *dead*, and would have continued in that State, had it not been that Chriſt came, and died for both. It is very fit therefore that both ſhould live as he requires, who had purchaſed them to himſelf. *v.* N° 661.

377. *Gal.* iii. 22. But the Scripture hath concluded *all under Sin*, that the Promiſe by Faith of Jeſus Chriſt might be given to them that believe. The Promiſe of eternal Life given to all that believe in Chriſt. N° 319.

378. v. 17. For the *Fleſh luſteth* againſt the Spirit, and the Spirit againſt the *Fleſh*; and theſe are contrary the one to the other, ſo that ye *cannot do* the Things that ye would. *v.* N° 355.

379. 19—21. Now the Works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry,

Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, Revellings, and ſuch like: Of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God.

380. *Gal.* vi. 8. For he that ſoweth to his *Fleſh*, ſhall of the Fleſh reap Corruption: But he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting. *V.* N° 360—365.

381. *Eph.* iii. 1, 2. And you *hath he quickned*, who were dead in Treſpaſſes and Sins, Wherein in Time paſt ye walked according to the Courſe of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience.

In this Epiſtle to the *Epheſians* the Apoſtle's Deſign was to ſhew to the Gentile Converts, what were the Benefits and Advantages which they reaped, by being called to the Goſpel; And what a miſerable Condition they were in during their Gentile State: And that now *being ſaved by Grace*, c. ii. 5. 8. 18. they might, as well as the Jews, *have Acceſs by one Spirit unto the Father*. With this View the State of the Gentile World is particularly deſcribed, as quite different from thoſe who were called to Chriſt. Whether therefore our Verſion be exact, may deſerve ſome Conſideration. It is plain that in this Paſſage the Words are, ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις, and ſo it is again, *ver.* 5. νεκροὺς τοῖς παραπτώμασι: which is not, *dead* in *Sins*, but, *dead* to *Treſpaſſes and Sins*. In the Epiſtle to the *Coloſſians* it is, νεκροὺς ὄντας ΕΝ τοῖς παραπτώμασι, c. ii. 13. as ſome Copies have it. The Meaning of which ſhall be explained when I come to that Place. In this Paſſage, as I take it, St. *Paul*, uſes the ſame Sort of Language that he did, *Rom.* vi. 2. *How ſhall we that* are dead to Sin,

live

live any longer therein? ἀπεθάνομεν, *have died to Sin.* And *ver.* 11. *So alſo reckon yourſelves to be* dead unto Sin, νεκρὸς εἶναι τῇ ἁμαρτίᾳ. If it be ſaid that in the Epiſtle to the *Romans* it is *Sin*, in the ſingular Number; but in the Epiſtle to the *Epheſians* it is, *Treſpaſſes and Sins*, in the plural——The Reaſon is plain. In the Epiſtle to the *Romans*, he repreſented *Sin* as a Maſter having Dominion over us; and therefore treated it as a real *Perſon* giving Orders and requiring Submiſſion. *V. Rom.* vi. 20, 22, 23. c. vii. 11. 17. Whereas in this Place to the *Epheſ.* he conſiders it as what it really is, the Violation of the Law of Right. The Conſtruction then of this Place is this, 'And you Gen-
'tile Converts to Chriſt, who have learned Chriſt,
'and have been acquainted with the Truth of the
'Goſpel; you that are *created in Chriſt Jeſus to*
'*good Works*, *ver.* 10. muſt remember that you
'are under the ſtricteſt Obligation to forſake all
'Sins, *in which you walked in Times paſt*, before
'your Converſion; and in which ſuch as are un-
'converted, *the Children* of Diſobedience, do ſtill
'walk. You that are thus dead to Sin hath *God*
'*quickened together with Chriſt, and hath raiſed us*
'*up together, and made us ſit together in heavenly*
'*Places by Chriſt.* *V.* N° 397.

How the Gentiles lived, and what groſs Sins they were guilty of, in their Gentile State, may be ſeen, *Rom.* i.

As to the particular Expreſſions here made Uſe of, it is ſaid, that the *Gentiles* walked in Treſpaſſes and Sins, κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, according to the Age of this World, *i. e.* according to what is uſual in *theſe* Times, in Oppoſition to the αἰὼν, *the Age*, that is to come, *i. e.* of the Meſſiah, and his Kingdom.

The *Children of Diſobedience* are ſuch as ſtill continued in a State of *Unbelief*; ſuch as refuſed to accept the Salvation offered by the Goſpel.

382. *Eph.* ii. 3. Among whom alſo we all had our Converſation in Times paſt, in the Luſts of our Fleſh, fulfilling the Deſires of the Fleſh and of the Mind, and were *by Nature the Children of Wrath*, even as others.

The Connection of this Verſe with the preceding is, ἐν οἷς, *viz.* ὑοῖς τ ἀπειθείας, *among which* [Children of Diſobedience] *all we alſo* who are now quickened by God together with Chriſt, had in Times paſt our Converſation, following our Appetites and vicious Inclinations.

And were by Nature the Children of Wrath even as others. That the Gentiles are here ſtiled the *Children of Wrath*, whilſt they continued unconverted, ſeems very clear. And that the *Gentiles* alone are here ſpoken of appears from a parallel Place in this Epiſtle, c. iv. 17—20. *This I ſay therefore and teſtify in the Lord, that ye walk not henceforth as alſo* the Reſt of the Gentiles καθὼς κ τὰ λοιπὰ ἔθνη, *walk, in the Vanity of their Mind, having the* Underſtanding *darkned*, &c. What in the Text before us is, ὡς κ οἱ λοιποὶ, is in the other Place, καθὼς κ τὰ λοιπὰ ἔθνη; and the Crimes in which they walked are juſt the ſame.

What it is to be *the Children of Wrath* appears from the frequent Uſe of the Conſtruction of the Word *Children* with other Things. τέκνα τῦ Θεῦ, *Rom.* viii. 16. are ſuch as are entitled to the Inheritance promiſed by God. Τέκνα τῆς σαρκὸς, *Rom.* ix. 8. and τέκνα τῆς ἐπαγγελίας, *the Children of the Fleſh, theſe are not the Children of God, but the* Children of the Promiſe, *i. e.* ſuch Children as were deſcended from *Iſaac* that was promiſed to *Abraham*—Theſe ſhould be the People of God. *Walk* as τέκνα φωτὸς, Eph. v. 8. as Perſons who have the Advantage of Light.

1 *Pet.*

1 *Pet.* i. 14. ὡς τέκνα ὑπακοῆς, as *Children of Obedience*, i. e. obedient Children; and ſo when it is joined with other Words, as 2 *Pet.* ii. 14. Τέκνα καλάρας, Children of a Curſe, *i. e.* to whom a Curſe is due. Τέκνα ὀργῆς, Perſons who have deſerved *Anger*. υἱὸς γεέννης, one that deſerves Hell. *Matth.* xxiii. 15.

The only Difficulty is about the Word, φύσει, *by Nature*. The Apoſtle is ſpeaking of the *actual* Sins which the Gentiles were guilty of: The παραπτώμαλα, the *Treſpaſſes and Sins, wherein in Time paſt they walked according to the Courſe of this World--according to the Spirit that* NOW *worketh in the Children of Diſobedience*. What thoſe were is ſaid ch. iv. 19. *Who being paſt feeling have given themſelves over unto* Laſciviouſneſs, *to work all* Uncleanneſs *with Greedineſs*. It was the *actual* Sin therefore of the Gentiles which expoſed them to the Wrath of God; for of ſuch only is the Apoſtle ſpeaking. The obſcure Word therefore, φύσει, *by Nature*, muſt be ſo interpreted as to be conſiſtent with the whole Diſcourſe; not that we are *born* the Children of Wrath, or are ſo in Conſequence of our being the Sons of ſinful Parents, but from the *Condition and Circumſtances we were in*, as Gentiles, *i. e.* as *great Sinners*, we became juſtly liable to Wrath. In this Senſe is the Word φύσις, *Nature*, commonly uſed by St. *Paul*, for the true, real State or Circumſtances which Beings or Things are in: And ſo it accords exactly to this Place. For though φύσις, or *Nature*, ſometimes is uſed for what belongs to Creatures, or accrues to them at, or by, their *Birth*, yet that is but one Senſe of a Word that is uſed in eight or ten different Significations, by Writers of no ſmall Note. The Meaning therefore of this Place is, We in times paſt were in ſuch Circumſtances, that we were juſtly expoſed to God's Anger.

383. *Eph.* ii. 5. Even when we were *dead* in *Sins*, [νεκρους τοις παραπτωμασι, being dead *to* Sins] hath he quickned together with Chriſt. By Grace ye are ſaved.

It ſhould not be rendred here, *Even when we were dead* IN *Sins*, as if the Apoſtle had been ſpeaking of what preceded their Converſion, during their Gentile State: For he is ſpeaking of what the *Epheſians* were now in their *Chriſtian* State, *dead to Sins*, and actually in a State of *Grace*. "You, "ſays the Apoſtle, who are *now dead to Sins*, and "not as ye were, ποτε, *in times paſt*, when ye did "as the Children of Diſobedience did; you I ſay, "who are now *dead to Sin*, hath God made to live "with Chriſt, and hath raiſed you up, and made "you fit to ſit in heavenly Places by your Accep-"tance of Jeſus Chriſt, in like manner as he raiſed "up Him, and quickned Him, and made Him to "ſit in Heaven. *v.* N° 381.

384 8. For by Grace are ye ſaved through Faith, and that not of *yourſelves*, it is the *Gift of God*.

Not that *Faith* is the *Gift* of God: But the *Salvation* of the Gentile World was by the *Grace* of God. It is not eaſy to miſtake theſe Words in the Original:—*For* by Grace *ye are ſaved through Faith: And This thing* [does] *not* [proceed] *from yourſelves, it is the Gift of God*, viz. that ye are *ſaved through Faith*.

385. 11, 12. Wherefore remember that ye being in Time paſſed *Gentiles* in the Fleſh, who are called Uncircumciſion by that which is called the Circumciſion in the Fleſh made by Hands. That at that Time ye were without Chriſt, being Aliens from the Commonwealth of Iſrael, and Strangers from the Covenants of Promiſe, having no Hope, and *without God* in the World.

Ἄθεοι. So *Euſebius* having mentioned the ſhameful Objects of Worſhip, and the ſhameful Practices amongſt the *Egyptians*, ſays—Τοιάυτη καὶ ἡ Αἰγυπτίων ἀρχήμων ἀθεότης μᾶλλον ἢ θεολογία. *Such was the ſhameful* Atheiſm of the *Egyptians*, rather than *Theology*. *Euſeb. Præp.* l. ii. p. 33. c. i. And *Clemens Alex.* having mentioned the Myſteries of the *Greeks*, *ſays*, that they were διπλῇ ἐνοχημένοι τῇ Ἀθεότητι· πρώτερα μὲν καθ' ἣν ἀγνοοῦσι τὸν Θεόν, τὸν ὄντως ὄντα μὴ γνωρίζοντες Θεὸν· ἕτερα δὲ καὶ δευτέρα, ταύτῃ δὴ τῇ πλάνῃ τοὺς μὴ ὄντας νομίζοντες, καὶ θεοὺς τούτους ὀνομάζοντες — *Doubly guilty of* Atheiſm; *firſt in reſpect of their Ignorance of God, not acknowledging the real and true God*; ſecondly, *by this Miſtake eſtabliſhing thoſe to be Gods which were not, and calling them Gods* — *Clem. Alex. Cohort. ad Græ.* p. 19. 20. *v.* N° 313. 401.

386. 13. But now in Chriſt Jeſus, ye, who ſometimes [ποτε, *heretofore*] *were far off*, are made nigh by the Blood of Chriſt. *v.* N° 387. 941.

387. 17. And came and preached Peace to you *who were far off*, and to them that were nigh.

From this Deſcription alone, if the Apoſtle had not expreſsly mentioned the *Gentiles*, it would have been eaſy to have ſeen, what he was diſcourſing about, *viz.* the *Gentiles* conſidered in *general*. They were treated with Contempt by the *Jews*, and avoided as impure and unclean, and unfit to be converſed with. *v. Acts* x. 14, 28. xi. 3, *&c.* They were *without* any Expectations from a Meſſiah; nor had they any Promiſes made to them of any ſuch Perſon; They were not the People of God; nor had they any Grounds to hope for his Favour: They lived, worſhipping falſe Gods innumerable; and therefore were not *Atheiſts* in the proper Senſe of that Word; but *they changed the Truth of God into a Lye*; *they did not like to retain God in their Knowledge*;

Knowledge; they did not worſhip the one true God, the Maker of Heaven and Earth: And on theſe Accounts the Gentiles are ſaid to have been *far off*; but ſince they have embraced the Goſpel, they are *made nigh*, *v.* N° 698.

388. *Eph.* iv. 17—19. This I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles [τὰ λοιπὰ ἔθνη, the reſt of the Gentiles] in the Vanity of their Mind, Having the Underſtanding *darkned*, being alienated from the Life of God, through the Ignorance that is in them, becauſe of the Blindneſs of their Heart: Who being paſt feeling, have given themſelves over to Laſciviouſneſs, to work all Uncleanneſs with Greedineſs.

In the Vanity of their Mind. *Rom.* i. 21. *They became vain in their Imaginations.* *v.* Gal. iv. 8.

Having the Underſtanding darkned. *And their fooliſh Heart was darkned.* ibid.

Being alienated from the Life of God. Being Strangers to that Courſe of *Life* which God requires. See what Vices the Gentiles were guilty of, *Rom.* i. 28—32.

389. v. 6. Let no Man deceive you with vain Words; for becauſe of theſe Things cometh the Wrath of God upon the *Children of Diſobedience*. Ἐπὶ τοὺς υἱοὺς τ ἀπειθείας.

i. e. Such Gentiles as did not receive the Goſpel. *v.* N° 381. 382.

390. v. 8. For ye were ſometimes *Darkneſs*, but now are ye Light in the Lord: Walk as Children of the Light. *v.* N° 276. 295. 391.

391. 11. Have no Fellowſhip with the unfruitful Works of *Darkneſs*, but rather reprove them.

The

The Heathen World is conſtantly repreſented as in a State of Ignorance and Darkneſs. St. *Paul* was ſent to open their Eyes, and to turn them from Darkneſs to Light. *Acts* xxvi. 18. And Chriſt is frequently ſtiled the *Light*, John i. 9. *&c.* viii. 12. *v.* N° 390. 570.

392. *Philip* ii. 15. That ye may be blameleſs and harmleſs, the Sons of God, without Rebuke, in the Midſt of a *crooked and perverſe Nation*, among whom ye ſhine as Lights in the World.

Γενεᾶς σκολιᾶς καὶ διεστραμμένης. *A crooked and perverſe Generation.*

393. iii. 18, 19. For many walk, of whom I have told you often, and now tell you even weeping, that they are the *Enemies of the Croſs* of Chriſt. Whoſe End is Deſtruction, whoſe God is their Belly, and whoſe Glory is in their Shame, who mind earthly Things.

The Apoſtle is ſpeaking here of profeſſed *Chriſtians*, who lived and acted in this ſhameful Manner. But then this will help us to underſtand other Places which relate to Times and Perſons antecedent to Chriſt's Advent.

394. *Coloſſ.* i. 13. Who hath delivered us from *the Power of Darkneſs*; and hath tranſlated us into the Kingdom of his dear Son.

Here the Apoſtle is ſpeaking of the *Gentiles*, now admitted to be the People of God, and having Redemption through the Son of his Love. For the Meaning of the Expreſſion, *the Power of Darkneſs*. *v.* N° 295. 391. 735.

395. 21. And you that were ſometimes *alienated*, and *Enemies in your Mind by wicked Works*, yet now hath he *reconciled*. *v.* N° 218.

396. ii. 11. In whom alſo ye are circumciſed with the Circumciſion made without Hands, in putting off the Body of the *Sins of the Fleſh*, by the Circumciſion of Chriſt, *v.* N° 360. 361.

397.

397. *Coloſſ.* ii. 13. And you being *dead in your Sins*, And the Uncircumciſion of your Fleſh, hath he quickened together with him, having forgiven you all Treſpaſſes.

I obſerved before, in explaining *Epheſ.* ii. 2. *v.* N° 381. that That Paſſage was different in the Original from this. Not but that ſome *printed* Editions, *viz.* That at *Strasburgh* in 1524. and That at *Baſil*, 1571. as well as ſome MSS. by leaving out the Prepoſition EN, make them the ſame. And indeed, the true Reading ſeems to be without the Prepoſition, — *Dead* to *Sins*. But ſuppoſing the Prepoſition is to be retained,—To be *dead* is to be inſenſible, and unable to act. The Gentiles being *Enemies in their Minds by wicked Works*, and *alienated* quite from God *through the Ignorance* that was *in them*, Eph. iv. 18. being *nummed*, or *paſt feeling*, ἀπηλγηκότες, *ibid.* ver. 19. they are in a Figure here ſaid to be *dead* in Sin. *i. e.* They felt nothing of the Obligation they were under to live virtuouſly, or to do their Duty: And as they had made themſelves *inſenſible* of the moral Rectitude of Things, and *worked all Uncleanneſs with Greedineſs*; as they had loſt all Senſe of moral Good and Evil, and indulged themſelves in Wickedneſs, they are ſaid to be *dead* in Sin.

But poſſibly more may be implied in thoſe Words, *you being* dead *in Sins*, than the figurative Senſe carries with it. You that were to receive the Wages of Sin, *i. e. Death*, you that were the *Children of Wrath*, as being the Children of Diſobedience, hath God in his Mercy quickened and made to live with Chriſt having forgiven you all Treſpaſſes. *v.* N° 341. 361. 376. 398. 735.

398 iii. 3. For ye are *dead*, and your Life is hid with Chriſt in God.

The Apoſtle does not here change the Perſons, and ſometimes ſpeak of *Jews*, ſometimes of *Gentiles*;

tiles: But here ſpeaks only to and of the *Gentiles* as he did throughout the laſt Chapter. *Ye* [Gentiles] ἀπεθάνετε have been dead, and muſt have continued in that State, had not Chriſt purchaſed Life for you, and with great Care laid it up as a precious Treaſure with God. Ye therefore ought not to be *Subject to Ordinances after the Commandments and Doctrines of Men.* ver. 22. Ye ought not to ſubmit to the *Moſaical* Law, ſince ye are *complete* in Chriſt, in whom ye are circumciſed with the Circumciſion not made with Hands. ver. 8. 29. *v.* N° 735. 737. 399. *Coloſſ.* iii. 5, 6. Mortify therefore your Members which are upon Earth; Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs which is Idolatry. For which Things Sake, the Wrath of God cometh on the Children of Diſobedience.

400 8, 9. But now you alſo put off all theſe; Anger, Wrath, Malice, Blaſphemy, filthy Communication out of your Mouth. Lie not one to another, ſeeing that ye have put off the old Man with his Deeds.

401. 1 *Theſſ.* iv. 4, 5. That every one of you ſhould know how to poſſeſs his Veſſel in Sanctification and Honour. Not in the Luſt of Concupiſcence, even as the Gentiles which *know not God.*

The Phraſe, *which* know *not God*, here uſed, as alſo in 2 *Theſſ.* i. 8, is in Senſe the ſame as *not* likeing *to* retain God *in their Knowledge*, Rom. i. 28. And this is well explained by St. *Paul* 1 *Cor.* xv. 34. *Awake to* Righteouſneſs *and* ſin not, *for ſome have not the Knowledge of God.* Gal. iv. 8, 9. *Howbeit then when ye* knew not God, *ye did Service to them which by Nature are no Gods. But now after ye have* known God, *or rather, are known of him, how turn ye again to weak and beggarly Elements?* See alſo *Epheſ.* ii. 12. Τὸν ὄντως ὄντα μὴ γνωρίζοντες θεόν. Not acknowledging the real and truly exiſting

ing God. *Clem. Alex.* Cohort. ad Græc. p. 20. *v.* N° 313. 385.

402. 2 *Theſſ.* i. 8, 9, 10. In flaming Fire, taking Vengeance on them that *know not God*, and that obey not the Goſpel of our Lord Jeſus Chriſt. Who ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power. When he ſhall come to be glorified in his Saints, and to be admired in all them that believe, (becauſe our Teſtimony among you was believed) in that Day. *v.* N° 401.

403. ii. 11, 12. For this Cauſe God ſhall ſend them ſtrong Delution, that they ſhould believe a Lie, That they all may be damned who believed not the Truth, but had Pleaſure in Unrighteouſneſs.

What is here ſaid—God *ſhall* ſend *them ſtrong Deluſion*,—is the ſame as *Rom.* i. 24. *God* gave *them up to Uncleanneſs*; and ver. 26. *God* gave *them up to vile Affections*; and ver. 28. *God* gave *them* over *to a reprobate Mind*. The true Senſe of which is, that God permitted them to follow their own Ways, ſince *they received not the Love of the Truth, that they might be ſaved*. He did not interpoſe to hinder them from going on in their own Ways.

404. 1 *Tim.* i. 15. This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave *Sinners*. *v.* N° 440.

405. v. 6. But ſhe that liveth in Pleaſure is *dead* while ſhe liveth.

i. e. Is offenſive, diſagreeable, fit for nothing but to be removed out of Sight.

406. 24. Some Mens Sins are open beforehand, going before to Judgment; and ſome Men they follow after.

407. 2 *Tim.* ii. 26. That they may recover themſelves out of the Snare of the Devil, who are taken

taken Captive by him *at his* Will, εἰς τὸ ἐκείνου θέλημα.

The Context is, that the *Servant of God* was in Meekneſs to inſtruct thoſe that oppoſe themſelves, if perhaps God will give them Repentance; if God's Providence ſhall ſo order it that they may change their Lives, and come to acknowledge the Truth of Chriſt, and awake out of their Sins, as being ἐζωγρημένοι caught by the Servant of God ſo as to make them follow the Will of God. It is the ſame Word that is uſed by our Saviour to St. *Peter*, *Luke* v. 10. *Henceforth thou ſhalt* catch *Men*, ἀνθρώπους ἔσῃ ζωγρῶν; ſo take or catch them, that they may become obedient to the Will of *God*. There is nothing here that implies that Mankind are taken Captive by the Devil, juſt as he pleaſes. In this Place, *His Will*, does not mean the *Devil*'s Will, but *God*'s *Will*; the Word, *His*, referring to the antecedent Word, *God*, in the preceding Verſe.

408. 2 *Tim.* iii. 13. But evil Men and Seducers ſhall wax worſe and worſe, deceiving and being deceived.

409. *Tit.* i. 15. Unto the pure all Things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their Mind and Conſcience is defiled.

410 16. They profeſs that they know God, but in Works they deny him, being abominable, and diſobedient, and unto every good Work reprobate.

It is plain that *Titus* was a *Gentile*; and St. *Paul* would never conſent that the Yoke of Circumciſion ſhould be laid upon him, *Gal.* ii. 3. Being a *Gentile*, Saint *Paul* glories to him of the *Preaching committed* to himſelf by God; *i. e.* that he was commanded to preach the *Myſtery* of the Goſpel to the *Gentile* World; and that they were not to be ſubject to the Law of *Moſes*. He tells *Titus* therefore how he

was

was to behave himſelf; and to ſtand firm againſt all Attempts to ſubject *Gentile* Converts to the *Jewiſh* Law: And to take Care that they did not give heed to *Jewiſh* Fables, *i. e.* to their idle Traditions and vain Talk about legal Purities, as if no Man could be acceptable to God that was not admitted, and obedient to their Law. Upon this, he ſays, that *unto the pure (i. e.* thoſe that are converted to Chriſt, and deny Ungodlineſs and worldly Luſts, and live ſoberly, righteouſly and godly in this preſent World, notwithſtanding they are *Gentiles) all Things are pure*: They are under no Obligation to regard what is declared to be impure in the Law. *But unto them that are* defiled, *and* unbelieving, *i. e.* All ſuch as adhere to the Law and reject the Doctrines of Chriſt, *is nothing pure*; nothing can make them acceptable to God. For though the Jews *profeſs that they know God*, yet if one were to judge of them merely by their Works, they act in ſo wicked a Manner, that one muſt conclude that they deny that there is any ſuch Being as God. *v.* N° 381. 401. 411. *Tit.* iii. 3. We ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving diverſe Luſts and Pleaſures, living in Malice and Envy, hateful and hating one another.

St. *Paul* writing to a *Gentile*, and having mentioned the *Grace of God* that bringeth Salvation as appearing to *all Men*, here ſpeaks of the *Jewiſh* Nation, and ſpeaks of their Vices and Follies in his own Perſon. He had before ſaid, *The Grace of God—hath appeared to* all Men *teaching* us, *&c.* He adds, that Chriſt *gave himſelf for* us *that he might redeem* us *from all Iniquity*. Then turning his Diſcourſe to the *Jewiſh* Nation, he ſays, *We alſo were ſometimes fooliſh*, &c. *We* of the *Jews* ſtood as much in need of *Grace* as you *Gentiles* did: For we were great Sinners likewiſe, and could not pretend to Salvation *by Works of Righteouſneſs which we had*

had done; but we are *ſaved* as well as you *according to his Mercy by the* Kindneſs *and* Love *of God our Saviour: And are* juſtified *by his* Grace, *and made Heirs according to the Hope of eternal Life. Vid.* N° 384.

412. *Heb.* vi. 4, 5, 6. For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly Gift, and were made Partakers of the Holy Ghoſt, and have taſted the good Word of God, and the Powers of the World to come, If they ſhall fall away, to renew them again to Repentance: Seeing they crucify to themſelves the Son of God afreſh, and put him to open Shame.

413. x. 26. For if we ſin willfully after that we received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins.

Theſe Paſſages are cited here, though they do not relate to the Time antecedent to Chriſt's Death, becauſe they help us to underſtand many other Paſſages of Scripture.

414. *James* i. 14. But every Man is tempted, when he is drawn away of his own Luſts, and enticed.

415. *James* i. 15. Then when Luſt hath conceived, it bringeth forth Sin; and Sin when it is finiſhed, bringeth forth *Death*. *V.* N° 341. 361. 376. 398. 735.

416. v. 20. Let him know that he which converteth the Sinner from the Error of his Way, ſhall ſave a Soul from *Death*, and ſhall hide a Multitude of Sins. *V.* N° 415.

417. 1 *Pet.* i. 18. For as much as ye know that ye were not redeemed with corruptible Things, as Silver and Gold, from your *vain Converſation* received by Tradition from your Fathers.

418. 1 *Pet.* ii. 1. Wherefore laying aſide all Malice, and all Guile, and Hypocriſies, and Envies, and evil Speakings.

419. iv. 3. For the Time paſt of Life may ſuffice *us* to have wrought the Will of the *Gentiles*, when we walked in Laſciviouſneſs, Luſts, Exceſs of Wine, Revellings, Banquetings, and abominable Idolatries;

Us, ἡμῖν is wanting in all the beſt and old Copies: And it ſhould be read, as in ſome Copies, ὑμῖν, *you*, or elſe the Senſe and Context will be leſs clear, if not quite diſturbed and ſpoiled. The true Verſion is—*For the Time of Life which is paſt is ſufficient for* you *to have wrought the Will of the Gentiles*, having walked *in Laſciviouſneſs*, &c. *V.* N° 252.

420. 4. Wherein they think it ſtrange, that you run not with them to the ſame Exceſs of Riot, ſpeaking evil of you.

421. 6. For, for this Cauſe was the Goſpel preached alſo unto them that were *dead*, that they might be judged according to Men in the Fleſh, but live according to God in the Spirit.

Dead, is the Character of the Gentile World; and is uſed to ſignify either the Effect and Conſequence of the State of Sin they were in; Or elſe their being Strangers to the Life of God, *i. e.* to that Courſe of Life which God requires; dead to Goodneſs, and to what is right. In this latter Senſe the Word is uſed 1 *Tim.* v. 6. *The Widow that liveth in Pleaſure is* dead *while ſhe liveth.* And *Rev.* iii. 1. *Thou haſt a Name to* live *and art* dead. In the former Senſe, it is uſed 2 *Cor.* v. 14. *If one dye for all, then were all dead. V.* N° 376. 383. 397.

422. 1 *Pet.* iv. 17, 18. For the Time is come that Judgment muſt begin at the Houſe of God: And if it firſt begin at us, what ſhall the End be of them that obey not the Goſpel of God? And

if

if the Righteous ſcarcely be ſaved, where ſhall the Ungodly and the Sinner appear?

423. 2 *Pet.* ii. 12—14. But theſe, as natural brute Beaſts,—ſpeak Evil of the Things that they underſtand not, and ſhall *utterly periſh in their own Corruption.* And ſhall receive the *Reward of Unrighteouſneſs*, they that count it Pleaſure to riot in the Day Time. Spots they are and Blemiſhes, ſporting themſelves with their own Deceivings. Having Eyes full of Adultery, and that *cannot ceaſe from Sin*, beguiling unſtable Souls; an Heart they have exerciſed with covetous Practices; *curſed Children.*

424. 17—19. Theſe are Wells without Water, Clouds that are carried with a Tempeſt, *to whom the Miſt of Darkneſs is reſerved for ever.* For when they ſpeak great ſwelling Words of Vanity, they allure through the Luſts of the Fleſh, through much Wantonneſs, thoſe that were *clean eſcaped* from them *who live in Error.* While they promiſe them Liberty, they themſelves are the *Servants of Corruption*; for of whom a Man is overcome, of the ſame is he brought in Bondage.

This whole Paſſage relates to ſome *falſe Teachers* amongſt Chriſtians, and therefore is not ſo properly brought under the Head I am ſpeaking to. But yet as there are ſome general Expreſſions in it cited by ſome that do not conſider the Context and Connexion, I thought it proper not to omit it.

425. iii. 17. Ye therefore, beloved, ſeeing that ye know theſe Things before, beware leſt ye alſo being led away by the Error of the Wicked, fall from your own Stedfaſtneſs.

426. 1 *John* i. 8. If we ſay that we have no Sin, we deceive ourſelves, and the Truth is not in us.

427. 1 *John* ii. 2. And he is the Propitiation for for our Sins, and not for ours only, but alſo for the Sins of the whole World. N° 851.

428. 16. For all that is in the World, the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life, is not of the Father, but is of the World.

429. iii. 4. Whoſoever committeth Sin, tranſgreſſeth alſo the Law. For Sin is the Tranſgreſſion of the Law.

430. 8. He that committeth Sin is of the Devil, for the Devil ſinneth from the Beginning: For this Purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil. *v.* N° 284.

431. 10. In this the Children of God are manifeſt, and the Children of the Devil: Whoſoever doth not Righteouſneſs is not of God, neither he that loveth not his Brother. N° 284.

432. 14. We know that we have paſſed from *Death* unto Life, becauſe we love the Brethren: He that loveth not his Brother, *abideth* in *Death*. N° 421.

433. v. 19. We know that we are of God, and the whole World lieth in Wickedneſs. 284.

434. *Jude* 10. But theſe ſpeak evil of thoſe Things which they know not: But what they know naturally as brute Beaſts, in thoſe Things they corrupt themſelves.

435. 14, 15. *Enoch* alſo, the ſeventh from *Adam*, propheſied of theſe things, ſaying, The Lord cometh with ten thouſand of his Saints. To execute Judgment upon *all*, and to convince all that are ungodly among them, of all their ungodly Deeds which they have ungodly committed.

436. 19. Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

437.

437. *Rev.* xxi. 8. But the Fearful and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liers ſhall have their Part in the Lake which burneth with Fire and Brimſtone, which is the ſecond Death.

438. 27. And there ſhall in no wiſe enter into it any Thing that defileth, neither whatſoever worketh Abomination, or a Lie: But they which are written in the Lamb's Book of Life.

439. xxii. 15. For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a Lie.

OBSERVATIONS *on the Texts cited in the* Fourth *Chapter.*

THE want of underſtanding the general State of Mankind, before the coming of Chriſt into the World, and the not conſidering the particular Views which the Apoſtles had, and could not but have, to the Difference betwixt *Jews* and *Gentiles*, has been one great Occaſion of miſtaking the Meaning of many Paſſages in the Sacred Writers. All Mankind are called *ſick* and *weak*; and *out of their Hearts proceed evil Thoughts:* All are in *Darkneſs*, and all muſt be *born again*; all are Servants of Sin, and are too apt to *ſhut their Ears and Eyes leſt they ſhould hear, or ſee, and be converted.* All have *ſinned, and ſo Death paſſes upon all Men for that all have ſinned.* They are ſaid to be *in the Fleſh*; *all concluded under Sin, crooked, perverſe,* to *have Pleaſure in Unrighteouſneſs, vain, blinded by the God of this World, carnal,* and in ſhort guilty of many particular Offences againſt the Rule of moral Rectitude.

tude. It is certain, that both *Jews* and *Gentiles* had all this in common; but then the *Gentiles* ſtand charged with many Things peculiar to themſelves, and they laboured under Diſadvantages which the *Jews* had not. That therefore ſhould not be made common to *all* Mankind at all Times, which is ſpoken only of the *Gentiles* conſidered as ſuch.

The *Gentiles* particularly are ſaid, to *ſit in Darkneſs and the Shadow of Death*, in a more eminent Manner; and though the *Jews* are ſometimes comprehended in that Phraſe, yet it chiefly relates to the *Gentiles*. The *Gentiles* were not *taught of God*, as the *Jews* were: They *could not come to God*, becauſe they knew not the Way. But when *Chriſt* appeared He was a *Light to lighten the Gentiles*, and by his Apoſtles, they were *turned from Darkneſs to Light, and from the Power of Satan to God*. They were therefore under *the Power of Satan*. They ſtand charged with the groſſeſt *Idolatry*, throughout the firſt Chapter to the *Romans*, as well as with many Sins that generally prevailed among them, and received much Countenance from the Deities which they worſhipped. They are repreſented as *without Strength, ungodly, Sinners, Enemies to God*; Terms! which to the *Jews*, as great Sinners as they were, are never applied; at leaſt ſome of them are not. The *Gentiles* alone are treated as the *natural Man, i. e.* Men who have no Light but that of Nature: They are ſaid (at leaſt it is ſo read in ſome Editions) to be *dead in Treſpaſſes and Sins*; and ſuch of them as refuſed the Goſpel are called *Children of Diſobedience*: They alone *are the Children of Wrath by Nature, without Chriſt, Aliens from the Commonwealth of* Iſrael, *Strangers from the Covenants of the Promiſe, having no Hope, without God in the World, far off, alienated from the Life of God through the Ignorance that is in them, becauſe of the Blindneſs*

Blindneſs of their Hearts, paſt feeling, under Deluſion, abominable, diſobedient.

The *Jews* are ſpoken of in another Manner: They are ſhewn to have all along been guilty of groſs Sins; and when they rejected Chriſt they are called *Veſſels of Wrath fitted to Deſtruction*, and are charged with being *ignorant of God's Righteouſneſs*. They are not ſaid to be *in Darkneſs*, becauſe they had had the Law and the Prophets, the whole Will of God delivered to them: Whereas the *Gentiles* not having this Advantage, were neceſſarily in a State of Ignorance; and therefore *without Strength*, or unable to get at the Knowledge of God, *Enemies* to him, *ungodly*. The *Jews* were in Covenant with him, and therefore not *Enemies* to him or his Government, but were conſidered as Subjects in a State of Peace with him. If the *Jews* at any Time fell into Idolatry, and worſhipped any other Gods, they then became *Enemies*, and put themſelves into the State of *Heathens*; and then every Expreſſion becomes as literally applicable to ſuch, as it does to the *Gentiles*. Notwithſtanding then the *Jews* were great *Sinners*, yet whilſt they did not *revolt* from God by Idolatry, they were called a *Holy Nation, and a peculiar People*, and they were Subjects or Members of God's Kingdom in this World. The Difference between the *Jew* and the *Gentile* then was, The *Jew* continued in his Allegiance to his King; the *Gentile* rebelled againſt him and renounced his Authority: The *Jew* violated his Laws, and at the ſame Time owned his Supremacy and Government; The *Gentile* violated his Laws, revolted from his Juriſdiction, and diſowned his Duty to the alone God of Heaven and Earth, at the ſame Time acknowledging, and placing upon his Throne other Beings, and paying all Honour to them excluſive of him to whom alone it belonged,

But does not St. *Paul* tell us, that Chriſt *has reconciled both* [*Jew* and *Gentile*] *unto God? He preached* PEACE *to them that were afar off, and to them that were nigh.* If therefore, *Peace*, ſignifies the Goodwill of God towards the *Gentile*, it muſt ſignify the ſame towards the *Jew*. Both therefore muſt be equally in a State of *Revolt* or *Rebellion*, or *neither* of them, ſince the ſame *Peace* is preached unto both.

This Difficulty will be removed, if it be conſidered that both *Jew* and *Gentile* were now invited into a new State, where Both were to be Members of that new Kingdom which God was now about to erect by Chriſt. The *Gentiles* were to return to their Allegiance, and the *Jews* were to obey the Law which was now laid upon them by Chriſt. Both therefore being to accept equally the ſame Law of Faith, Both had the ſame *Peace* preached unto them, and Both were reconciled unto God; and Both made his People, upon Terms propoſed by God to them, and not upon Terms which they propoſed to God.

The firſt great Care then here muſt be, not to apply Terms or Paſſages of Scripture to ſuch as have the Light of the Goſpel, which originally were deſigned for ſuch only as were in Darkneſs. *Chriſtians*, even ſuch as are Sinners, are not to be treated as *Enemies* to God, in the ſame Senſe as the *Heathen* were; but are to be conſidered as the *Jews* were before Chriſt came, as *Subjects*, not as *Rebels*. If indeed by Idolatry or Apoſtacy they fall away, then they are to be conſidered as *Gentiles*, and to be looked upon as in the ſame Condition with them; except it be, that *it is impoſſible*, i. e. hardly poſſible, *to renew them again unto Repentance*.

Another Caution is, that in reading over the Paſſages which relate to the State of Man, what is

ſpoken

ſpoken of either *Jews* or *Gentiles* in their reſpective *national* or *general* Capacities, muſt never be applied to, or underſtood of every *particular* Perſon among them. It is true, that the *Gentiles* were guilty of groſs *Idolatries*; and the *Jews* were a *ſinful* Nation *laden with Iniquities*. But yet *ſome Heathens* were exempt from this Charge, and ſo were ſome *Jews*. There were ſome *Jews*, who *walked in all the Ordinances of the Lord blameleſs, and* were *righteous before God*, Luke i. 6. notwithſtanding it is ſaid, *There is none righteous, no not one; there is none that underſtandeth; there is none that ſeeketh after God*. What is ſpoken of each *in general*, is not to be underſtood of each in *particular*; much leſs ſhould it be applied to any *third* Perſon, unleſs the Circumſtances are exactly equal, *e. g.* St. *Paul* ſays of the *Jews*, in *general*, Rom. x. 1. that they were *ignorant of God's Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves to the Righteouſneſs of God*. Notwithſtanding that this is true of the *Jews* in their *national* Capacity, or in general, yet it is not true of every *particular* Perſon; for *many* of them very readily did ſubmit to Chriſt. So likewiſe when he was ſpeaking of the *Gentiles*, he ſays, *Who being paſt feeling, have given themſelves over to Laſciviouſneſs, to work all Uncleanneſs with Greedineſs*, Eph. iv. 19. But yet *many* of the *Gentiles* became Converts to Chriſtianity; and even before their Converſion were eminently temperate, chaſte, and had a great Senſe of God. *Cornelius* was a *devout Man, and one that feared God, with all his Houſe, which gave much Alms to the People, and prayed to God always*, Acts x. 2. And there are many σεβόμενοι, Worſhippers, who were all *Gentiles*, mentioned in the Scriptures. To form therefore exact Notions of the Apoſtles Argumentation throughout their Epiſtles, or to apply what they have ſaid juſtly ſo as to reaſon from

it, the greateſt Caution ſhould be uſed not to apply that to *Particulars*, which is ſpoken in *general*; nor that to Perſons who are Subjects of God's Kingdom, which was ſpoken of ſuch as were Rebels, and Aliens from it, and conſidered as Enemies to it.

But to explain this ſtill a little more particularly, becauſe the right underſtanding of the Apoſtolic Writings much depends upon it.

The World very ſoon after the Flood fell into Idolatry; and inſtead of adhering to the one God and Father of all, they began with deifying dead Men, and ſoon fell into worſhipping Statues and Images, and at length the Sun and Moon, and all the Hoſt of Heaven, and by degrees every vain Imagination of their Hearts. Image-worſhip was prior to Star-Worſhip, whatever many have ſaid to the contrary: And the Scriptures are to be followed much rather than Heathen Writers. Now Idolatry was as ſtrictly a *Revolt* from God, and a *Rebellion* againſt him, as the Revolting from any earthly Prince, and the placing another in his Throne, to whom Obedience is paid, can be. This *Rebellion* againſt God, which was founded on *Idolatry*, prevailed univerſally throughout the World, and was the great, the principal Reaſon why Vice and Corruption ſo much every where abounded. For as the Belief and Worſhip of the true God is a Principle and Foundation of all virtuous Actions, becauſe He is recognized as Good, Juſt, Merciful and True; ſo the Worſhip of falſe Gods, *i. e.* of ſuch Men as had been Benefactors, and therefore deified, naturally led Men to the Imitation of them, and conſequently to all ſort of Wickedneſs which they had been guilty of; and by degrees to the Loſs or Neglect of true Morals.

When

When the World was in this State, God *elected* or *choſe out* to himſelf from the reſt of Mankind one Nation, and to them he communicated his Laws, and he entered into Covenant with them, and engaged them to be his People; and He became their *King*; and by this Means the Worſhip of the one God was never entirely loſt among the *Jews*, as it was in the reſt of the World. They indeed, conſidered in general, were great Sinners in many Reſpects; but yet they continued *Subjects* to *God*; or if they joined any other imaginary Being with him (as they did ſometimes) yet they returned to their Allegiance; and from the *Babylonian* Captivity to our Saviour's Days were very loyal and ſteady. They were like the Subjects of an earthly Kingdom, which break indeed the Laws of their Sovereign, but ſtill never *revolt* or *rebel* againſt him. St. *Paul* had conſtantly this Notion in his Eye, and therefore ſpeaks of the *Jews*, notwithſtanding their being *a diſobedient and gainſaying People*, yet as *beloved for the Father's Sake*, and as *the Houſe of God*. But when he has occaſion to ſpeak of the *Gentiles*, he ſpeaks of them as *Enemies*, as ἄθεοι, *without God*, and *Aliens*. The great Point then naturally was, how to *reconcile* theſe *Revolters* to their due *Allegiance*, and to bring them back to their Duty, and to perſuade them to accept the Conditions of *Peace*. This was the great End of our Saviour's coming into the World; and it is for this Reaſon, that St. *Paul* ſo conſtantly addreſſes the Churches to which he wrote, with the Wiſh and Prayer, that *Peace*, or the *Peace of God*, or *Peace from God* and *Chriſt* might be with them.

Theſe general Obſervations being made in order to underſtand many Expreſſions which occur in the Scriptures, let us now look over this Chapter again. All Men are ſaid to be *Sinners*, and therefore all are called to *Repentance*: All had broken the reſpective Laws

Laws which they were under, and for that Reaſon they were to return to their Duty: And as an Encouragement to do ſo, a certain Reward or Gift was promiſed by our Saviour. All were *weak*, and from themſelves, and from their wicked Hearts, proceeded much Wickedneſs. They were all more or leſs in a State of *Darkneſs*, or Ignorance; therefore there was a Neceſſity of giving them *Light*. If they were *dead in Treſpaſſes and Sins*; they were to be quickened, in order to obtain Life, *i. e.* to be *born again*, and to follow the Doctrine which Chriſt taught, becauſe *the Words which he taught were Life*, or would direct to *Life*. Now the great Matter of Condemnation was, that when Light and Knowledge was offered, Men choſe, and *loved Darkneſs*, and *had not the Love of God in them*, nor would attend to the Motives given by God to prove Jeſus to be *ſent* by him. Men by committing Sin were become the *Servants of Sin*; were *of the Devil*, i. e. acted after the manner of him: And ſome that were ſuppoſed to be born of wicked Parents, were ſaid to be *born in Sins*: But ſtill all this was owing to themſelves; they *cloſed their* Eyes leſt they ſhou'd ſee, and ſhut their Ears leſt they ſhou'd hear. This is all we can gather from the *Goſpels* about the State of Men, antecedent to Chriſt's coming into the World.

The *Epiſtles* afford us ſome other Circumſtances. The *Gentile* part of the World were groſs *Idolaters*, as well as *filled with all Unrighteouſneſs*: The *Jews* too were great Sinners, as the Prophets and known Fact had all along ſhewn; and conſequently neither the one nor the other could claim any Right to the *Glory of God*, or to *the Gift of God which is eternal Life*. Now here the great Love of God was ſhewn, and herein *God commended his Love*, and particularly to the *Gentiles*, in that *whilſt they were* Enemies, *Chriſt died for them*. They are preſſed by all the Motives

Motives poſſible to be *reconciled to God*, ſince He was *reconciling the World unto himſelf, not imputing their Treſpaſſes to them.* All that was paſt was now to be overlooked, provided they would *believe* in Chriſt, and become the Servants of Righteouſneſs. He was to free them from *Sin*, and make them capable of everlaſting Life. This was the State of the *Gentile* World; and as to the *Jews*, they not obſerving their Law as they ought, had no Right to expect the Favour of God, or his Gift which was eternal Life; but they too were to reſt wholly upon his *Grace* or Favour offered to them by Chriſt. They had a Law *which was Good and holy and juſt*; and encouraged no Manner of Sin: Nay, which told them the Conſequence of Sin, which was *Death*. At the ſame Time they felt within themſelves all Sorts of Appetites and Paſſions working in them, ſo that it was next to impoſſible to obſerve the Law, and conſtantly to perform that *which is good*. They therefore could no more reaſonably expect the Glory of God than the *Gentiles* could; but ought with Humility and Thankfulneſs to accept and truſt to the *Grace of God*. Both therefore, *Jews* and *Gentiles*, were no longer to mind the *Things of the Fleſh*, if they would pleaſe God, ſince *the whole Creation*, all Mankind, *groaned, waiting for the Adoption*, viz. the *Redemption of, or from, their Bodies*, even ſuch as had received the Spirit.

The World then may be conſidered as divided into *Three* Claſſes *Jews*, whereof ſome accepted, others rejected, the Covenant with God; *Gentiles*; *Chriſtians*. Of the *Jews* which rejected the offer of God, ſeveral Expreſſions are uſed particularly, *e. g. Veſſels of Wrath fitted for Deſtruction, ignorant of God's Righteouſneſs*, &c. Gentiles, are the *natural Man which receiveth not the Things of the Spirit of God*. *Chriſtians* are ſuch as accept and ſubmit to the Righteouſneſs of God. Now if Chriſtians

ans were to apoſtatize from the Faith, or to become Idolaters, the Expreſſions of the Scriptures concerning Gentiles would be juſtly applicable to them; and ſo would thoſe which are appropriated to the *Jews*, who rejected the Counſel of God, if Chriſtians were to be placed in their Circumſtances.

It may be ſaid, that the Word *Gentiles* in Scripture comprehends all Mankind, excepting the *Jews*: And therefore *Chriſtians* come under the general Appellation of *Gentiles*.

They do ſo, if by that is meant, that they are not in general, deſcended from the ſame Parents as the Jews did, *viz.* from *Abraham*, by *Iſaac* and *Jacob*. But Their diſtinctive Character is, that they believe *Jeſus* to be *The Meſſiah* foretold in the Old Teſtament; and they depend upon Juſtification by Faith in Him, and to be ſaved from Wrath through Him, if they continue to do his Will. But then Chriſtians, ſo called, may be guilty of groſs Immoralities, ſpringing from their own evil *Choice*: They may have corrupt Wills, and may *love Darkneſs rather than Light*; and they may ſeparate *Faith* from *Good Works*, and neglect the weightier Matters of their Law; and, in ſhort, may hold diſtinct what God requires to be kept joined together. Now if Men will *do the Luſts of their Father the Devil*, or will live in Sin, notwithſtanding Grace has abounded, their Sins muſt be the more ſinful, but God not the leſs good becauſe They are evil.

In the Epiſtles we are told, that *All have ſinned*: And if we, becauſe we are Chriſtians, preſume to *ſay that we have* no Sin, *we deceive ourſelves, and the Truth is not in us*. By becoming *Chriſtians*, we do not ceaſe to be *Men*; but we have greater Opportunities of knowing the Truth, and greater and clearer Motives to follow it, than what the mere Light of Nature can teach us. Man, before Chriſt came

came into the World, was so wicked as to deserve *Condemnation*: They were guilty of *Sin*, wilful Sin; and Sin continually working in them, exposed them to *Death*; but the Grace of God was designed to deliver them from Death, and to put them into a State of *Life*, if they would accept the Terms proposed. But then, if they would continue to act as the Gentiles which know not God, and would still have Pleasure in Unrighteousness; if they would be still *abominable and disobedient, and to every good Work reprobate*, they must expect to receive the Reward of Unrighteousness, and utterly to perish in their own Corruption.

It no where appears, that God had prepared from the Beginning of all Things, some particular Persons for *Glory*; and that others were made to be *Vessels of Wrath*, without Regard to Good or Evil that they might do whilst they continued on this Stage of Life. All that is said is, That God all along designed to call the Gentiles, and to admit them into his Covenant, by making them his People, as he had made the Jews his People. And when in the Riches of his Mercy and Goodness, He should think fit to lay his Light before them, then they were to follow it, or not, as they thought proper, being assured that the *Unrighteous*, i. e. Those who would not comply with the Terms proposed, should not inherit the Kingdom of Heaven.

There are some Passages of Scripture, which by some are understood to imply a certain Influence, or Operation of God upon Mens Minds, either to lead them into Evil, or to work upon them for Good: That Men have no Freedom of Will, no Choice of their own, but that their Minds are so framed, that we *are not sufficient to think any thing as of ourselves, but all our Sufficiency is of God.* But This is in Reality either applying particular Passages spoken upon particular Occasions, and of particular

lar Perſons, as if they were deſigned to be *General* or *Univerſal*, true of every Man in the World; or elſe it ariſes from a Miſtake of metaphorical or figurative Expreſſions. Figurative Expreſſions ſhould not be conſtrued literally: Nor ſhould Metaphors, or Similitudes be preſſed beyond the Intent of the Writer. There is a Neceſſity, that Perſons ſaid to be *dead* in Treſpaſſes and Sins ſhould be *quickened*, in order to make them lead a new Life; and the new Man is after God *created* in Righteouſneſs and true Holineſs. Such Expreſſions are to be underſtood in a moral Senſe, or elſe we ſhall be able to frame no conſiſtent Notions of moral Books.

In the Repreſentation of the State of Mankind, one Thing more ſeems to be neceſſary to be conſidered; and that is, what is ſaid by St. *Paul* about the Entrance of Sin into the World, and the Conſequence of that, which is *Death*, the Reverſe of which we have by Chriſt, that is *Life*. The Apoſtle in ſpeaking of the former, ſays, *Judgment came upon all to Condemnation, and many were made Sinners*: In ſpeaking of the latter, he ſays, *The free Gift came upon all Men to Juſtification, and many were made righteous*. Now to be *made Sinners*, or *made righteous*, is nothing elſe but to be *treated as Sinners* or *Righteous*; and as to the particular Meaning of theſe Words, we muſt look for that in the following Chapter.

Still we muſt obſerve, that God is conſtantly repreſented in an amiable Manner, *Good*, *Kind*, *Merciful*, *our Father*, willing to gather us together, *reconciling* the World unto himſelf, offering Grace, and Peace, rich in Mercy, ſhewing the exceeding Riches of his Grace to thoſe who had rebelled againſt and revolted from him; and ſaving all both Jew and Gentile by Chriſt.

CHAP.

CHAP. V.

Texts of Scripture which mention what Chriſt did *or* ſuffered *for us, and the Effects of what He did or ſuffered.*

440. *Matt.* i. 21. AND thou ſhalt call his Name *Jeſus*, for he ſhall *ſave* his People from their Sins.

i. e. All ſuch as ſhould believe in him, ſhould be freed from the Effects of their Sins, God having determined not to impute their Treſpaſſes unto them.

The *Gentile* World was guilty of very groſs Idolatry, and were on that Account in a State of Revolt and Rebellion againſt God. The *Jews* were grievous Sinners againſt the Law of everlaſting Righteouſneſs; and were thereby fallen ſhort of the Glory of God, and expoſed to the Wrath to come. Now God propoſing *Peace* to the World, and Admiſſion into his Grace or Favour, upon the Terms of *Faith* and *future Obedience*, ſuch as accepted the Conditions were *ſaved*, *i. e.* They were taken out of the Danger they were in, and reſcued from it, and put into a *ſafe* State: And if they lived as they ought for the future, they were to be finally happy. Now *Jeſus* being the Perſon by whom this was all to be accompliſhed, He is therefore ſaid to *ſave* the World: And God who offered Reconciliation, and Grace, and Peace, through Chriſt, is called God our Saviour. *v.* N° 218. 223. 230. 231. 234. 754.

441. *Matt.* v. 17. Think not that I am come to deſtroy the Law or the Prophets: I am not come to deſtroy, but to fulfil.

Jeſus was to accompliſh whatever was foretold concerning the *Meſſiah*, either in the Law, or the Prophets: He did not come to ſet them aſide as uſeleſs, or to cauſe them to be diſregarded: But whatever *Moſes*, or the Prophets, had any where ſaid concerning him, was to be fulfilled; and they plainly enough had pointed out the Chriſt. *For Chriſt is* the End of the Law *for Righteouſneſs to every one that believeth*, *Rom.* x. 4.

442. *Matt.* viii. 17. That it might be fulfilled which was ſpoken by *Eſaias* the Prophet, ſaying, *himſelf took our Infirmities, and bare our Sickneſſes.*

The Words of *Iſaiah*, c. liii. 4. according to the lxx are, Οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται. The Evangeliſts Words are, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάσασεν; and theſe are the literal Tranſlation of the Original. For חֳלָיֵנוּ is properly *our Infirmities:* and מַכְאֹבֵינוּ is, *our Griefs*, or *Sorrows*, or *Sickneſſes.* The Difference of the Verbs in the Original נָשָׂא and סָבַל is, the former ſignifies to *take up* a Thing in order to carry it, the latter is to *carry it*, when it is taken up. When therefore the Prophet ſaid, *himſelf took our Infirmities, and bare our Sickneſſes*, or Griefs, He meant, That he was tender-hearted and compaſſionate to ſuch as laboured under any Infirmities, or Sickneſſes, or Sorrows; and was always as ready to cure them, as if he had conſidered ſuch Illneſſes as a Burden which he would take up and carry himſelf, in order to eaſe the loaded and oppreſſed. *v.* N° 813.

The Phraſe to *bear* or *carry* Sin, is very ambiguous, and ſignifies ſometimes to *take away* Sin, ſometimes to bear the Evil which Sin produces. *v. Num.* xiv. 33.

443. ix. 2. Thy *Sins* be *forgiven* thee.

To

To underſtand the Meaning of this Expreſſion, which frequently occurs in the Goſpels, let it be obſerved, that all Mankind were, and might be juſtly treated, as Sinners by God, becauſe all had ſinned, and by Sin had fallen ſhort of the Glory of God. God therefore deſigning to treat as righteous all thoſe who ſhould by Faith in Chriſt come into his Kingdom, and live according to his Law, He *offered* to all the Terms of Reconciliation; and theſe were, that he would not *impute their former Treſpaſſes to them*, if they would leave off their Sins, and act as his Subjects ought to act, 2 *Cor.* v. 19. Or, as this is expreſſed *Rom.* iii. 25, 26. that he would *paſs over the Sins that are paſt*; that they ſhould be no Obſtruction to his Grace or Favour; and that he would *treat as juſt him which believeth in Jeſus*. Our Saviour coming then to preach this Doctrine, frequently told the Perſons who had Faith in him, and whom he cured, *Thy Sins be forgiven thee*; meaning by that Expreſſion, That they were become Members of his Kingdom, and were acknowledged ſuch; and would reap all the future Benefits of it, if they perſevered in Goodneſs: That God would paſs over all their *paſt Sins*, and accept them under the Terms of the new Covenant: That whatever Sins they had heretofore been guilty of, yet God would now conſider them as *righteous*, and treat them as *juſt*; and That whatever their Offences had been, they ſhould be no Obſtructions to his Favour; *v.* N° 447.

444. *Matt.* xviii. 11. For the Son of Man is come to ſave that which is loſt. *v.* N° 278. 440. 457.

445. xx. 28. Even as the Son of Man came not to be miniſtred unto but to miniſter, and to *give his Life a Ranſom* for many.

Καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. To underſtand theſe Words, it will be neceſſary to ſee in one View the principal Paſſages wherein we are

ſaid to be *redeemed*, that thence we may form a diſtinct Notion of the *Ranſom* given for us.

Luke xxi. 27, 28. *And then ſhall they ſee the Son of Man coming in a Cloud, with Power and great Glory. And when theſe Things begin to come to paſs, then look up, and lift up your Heads, for your* Redemption *draweth nigh.* V. N° 458.

Rom. iii. 24. *Being juſtified freely by his Grace, through the* Redemption *that is in Jeſus Chriſt.* V. N° 581.

viii. 23. *Ourſelves which have the firſt Fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the* Adoption, *the* Redemption *of our Body.* V. N° 616.

Epheſ. i. 7. *In whom we have* Redemption *through his Blood the* Forgiveneſs of Sins. *V.* N° 693.

14. *Which is the earneſt of our Inheritance, until the* Redemption *of the purchaſed Poſſeſſion.* V. N° 695.

iv. 30. *And grieve not the holy Spirit of God, whereby ye are ſealed unto the* Day *of* Redemption. *V.* N° 706.

Col. i. 14. *In whom we have* Redemption *through his Blood, even the* Forgiveneſs of Sins. *V.* N° 693.

1 *Tim.* ii. 6. *Who gave himſelf a* Ranſom, ἀντίλυτρον, *for all to be teſtified in due Time.* V. N° 756.

Tit. ii. 14. *Who* gave himſelf *for us, that he might* redeem *us from all Iniquity, and purify unto himſelf a peculiar People zealous of good Works.* V. N° 766.

1 *Pet.* i. 18. *Foraſmuch as ye know that ye were not* redeemed *with corruptible Things—but with the* precious Blood of Chriſt. V. N° 836.

Rev. v. 9. *Thou waſt ſlain, and haſt* redeemed, ἠγόρασας, *us to God* by the Blood of Chriſt. *V.* N° 879.

The

The End of Chriſt's coming was, that He might *redeem us from all Iniquity*; that we might have *the Forgiveneſs of Sins*; that we might be *ſaved from our Sins*, and in Courſe from the Effects and Conſequences of them; that our Sins might not be imputed to us; and that at Length when he was to appear with Power and great Glory, in the Day of Redemption, then we were to receive our Inheritance, Eternal Life.

The λύτρον, or *Ranſom given*, is not any Price paid to the Perſon who detains us Captives: But it ſignifies that which Chriſt did in order to obtain his End. Now He gave his Life, He ſhed his Blood, in order to accompliſh what he undertook. And *He gave his Life a Ranſom for* many, ἀντὶ πολλῶν, as that was the Means by which he *bought* the *purchaſed Poſſeſſion*, acquired by him, *to God*.

To *redeem* then does not imply the paying a Price to the Perſon holding us in Captivity, but only the ſetting us at Liberty from any Slavery, or ſlaviſh State. We were all Captives to Sin, to the World, to Death; but no Ranſom was given to any of theſe, but we were ſet at Liberty from theſe, and redeemed to God. In this Senſe is *Moſes* ſtiled λυτρωτὴς, *Redeemer*, *Acts* vii. 35, and God is ſaid to *redeem his People*, *Exod.* xv. 13. *Deut.* vii. 8, *&c.* not by a Price paid to the Perſon that kept the Children of *Iſrael* Captives, (for no Price was paid to *Pharaoh*,) but he *delivered* them from that State of Bondage which they laboured under, and made them not longer to continue in a State of Vaſſalage. And thus it was that *Chriſt redeemed*, *i. e. freed*, or *delivered* us from the Vaſſalage of Sin, by ſetting us free from its Effects and Conſequences.

If the Queſtion be, What was the *Ranſom* which Chriſt paid? Whatever our Redemption coſt Chriſt, That was what is ſtiled our *Ranſom*. Now He became obedient to his Father in his Humiliation, in

his Life, Sufferings, and at laſt in his *Death*: Whatever therefore it was that He did, or ſuffered for us, goes under the Name of *Ranſom*, as being the Means by which we were *redeemed unto God*, and made his *purchaſed Poſſeſſion*.

But why is Chriſt in many Places ſaid to give his Life a Ranſom only for MANY? *Matt.* xxvi. 28. *His Blood is ſhed for* many, and *Heb.* ix. 28. *Chriſt was offered to take away the Sins of* many: Whereas 1 *Tim.* ii. 6. it is ſaid, that *he gave himſelf a Ranſom for* ALL. The true Reconciliation of theſe Places is, that where it is ſaid his Blood was ſhed for *many*, a View is had to the Number who ſhould *accept* and *ſubmit* to the Righteouſneſs of God by Faith, whether they were *Jew* or *Gentile*: But when St. *Paul* ſpeaks of *all*, he means that the Offer of Reconciliation ſhould be made to *all*, both *Jew* and *Gentile*, whether they accepted the Terms or not.

As much Streſs is often laid upon the Prepoſition ἀντὶ, in order to explain the Doctrine of our Redemption, it will be neceſſary to ſay ſomething to that in this Place. That it ſignifies ſometimes, *inſtead of*, is indiſputable. But then, they that would have it ſignify ſo in This and other Places, where Chriſt is ſaid to *ſuffer for*, to *give his Life a Ranſom for*, &c. have more to prove than that ſometimes this Word ſignifies ſo. Our Saviour is ſaid, *Heb.* xii. 2. ἀντὶ, FOR *the Joy that was ſet before* him to have endured the Croſs. So, *Not rendering evil* ἀντὶ, for *evil, or railing* ἀντὶ for *railing*, *i. e.* in return for railing. 1 *Pet.* iii. 9. *Rom.* xii. 17. *Matt.* v. 38. Our Saviour ſays to *Peter*, Matt. xvii. 27. *Give unto them*, ἀντὶ, for *me and thee*. And 1 *Cor.* xi. 15. *Her Hair was given her* ἀντὶ for *a Covering*. In theſe and other Places ἀντὶ relates to the *End*, and does not ſignify *inſtead of*, or, *in the Place of*, or any Commutation. The Meaning therefore of all thoſe Paſſages, where this, and other ſuch like

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Prepoſitions occur, is not to be determined from the bare Uſe of this Prepoſition in ſome Places, but by comparing what is ſaid upon the Whole: For ſingle Texts may be capable of very different Conſtructions, and may be interpreted in very different Manners; whereas the true Meaning of them depends upon their Conſiſtency with what is ſaid in other Places; and all is to be reduced to one uniform Scheme. *v.* N° 756.

446. *Matt.* xxvi. 28. This is my Blood of the New Teſtament, or *Covenant*, which is ſhed for many for the Remiſſion of Sins.

This alludes to the Blood of the old Covenant mentioned by *Moſes*, *Exod.* xxiv. 8. *Moſes* took *the Book of the Covenant, and read in the Audience of the People; and they ſaid, all that the Lord hath ſaid, will we do, and be obedient. And* Moſes *took the* Blood, *and* ſprinkled *it on the People, and ſaid, behold* the Blood of the Covenant, *which the Lord made with you, concerning all theſe Words.* The Meaning of the Ceremony was, that as Part of the Blood was ſprinkled on the Altar, and Part of it upon the People, they were to underſtand that a Covenant was eſtabliſhed betwixt God and them; and that if they were not obedient to the Terms of it, their Blood was to be ſhed as the Blood of the Sacrifices then before them. Now under the *Meſſiah* a new Covenant was engaged in; a Covenant mentioned by the Prophets of old in theſe Terms, ——*This is the Covenant that I will make with them after thoſe Days, ſaith the Lord, I will put my Laws into their Hearts, and in their Minds will I write them, and their Sins and Iniquities will I remember no more, Heb.* x. 16, 17; Heb. viii. 10—13.——*And I will be to them a God, and they ſhall be to me a People. V.* Jer. xxxi. 31—34. Our Saviour bringing this *New Covenant*, and confirming it by his Death, He ordered the Remembrance of it to be

ſolemnly kept up. As therefore in *Moſes*, *the Blood of the Covenant*, is the Blood which *eſtabliſhed* that Covenant; ſo in this Place, *my Blood of the* New Teſtament, or, *Covenant*, is the Blood of Chriſt which *confirmed* this New Covenant.

The other Part of this Text, *which is ſhed for many for the Remiſſion of Sins*, is to be interpreted in the ſame Manner. The New Covenant conſiſted in this Promiſe on God's Part. —*Their Sins and Iniquities will I remember no more.* The Blood ſhed or poured out to eſtabliſh this New Covenant, is properly ſhed *for many for the Remiſſion of Sins*, *viz.* to confirm that Covenant by which Remiſſion of Sins was promiſed to all that ſhould come into or accept the Conditions of it. *v.* N° 445. 460. 645. 447. *Mark* ii. 5. When Jeſus ſaw their Faith, he ſaid unto the Sick of the Palſy, Son, thy Sins be forgiven thee.

When he ſaw the Faith, not only of thoſe who brought the Man, but likewiſe of the ſick Man Himſelf, he ſaid, *Thy Sins be forgiven thee.*

If Men had Faith in Jeſus, a Promiſe was made that all *paſt Sins* ſhould be forgiven, *Rom.* iii. 25. Jeſus therefore ſeeing the Faith of this Man, he pronounced him a Member of the Kingdom of Heaven, and that he was accepted as ſuch. What happen'd in Relation to the Cure of the Diſtemper follow'd after, and is ſomething quite diſtinct from the *Forgiveneſs of Sins* here mentioned. *v.* N° 443. 454. 498. 564.

448. x. 45. For even the Son of Man came not to be miniſtred unto, but to miniſter, and to give his Life a Ranſom for many. *V.* N° 445. 756.

449. xiv. 24. And he ſaid unto them, This is my Blood of the New Teſtament, which is ſhed for many. *v.* N° 446. 645.

450.

450. *Mark* xvi. 16. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned.

i. e. ſhall be condemned to die in his Sins. *v.* N° 443. 498.

451. *Luke* i. 77. To give Knowledge of Salvation to *his* People by the *Remiſſion of their Sins. v.* N° 443. 450. 454. 556.

452. 79. To give Light to them that ſit in Darkneſs, and in the Shadow of Death, to guide our Feet into the Way of *Peace. v.* N° 295.

453. ii. 11. Unto you is born this Day—a *Saviour*, which is Chriſt the Lord. *v.* N° 440.

454. vii. 47—50. Wherefore I ſay unto thee, Her Sins which are many are forgiven, for ſhe loved much: But to whom little is forgiven, the ſame loveth little. And he ſaid unto her, Thy Sins are forgiven. And they that ſat at Meat with him began to ſay within themſelves, Who is this that forgiveth Sins alſo? And he ſaid unto the Woman, Thy Faith hath ſaved thee; Go in Peace.

The great Promiſe of the Goſpel being the Forgiveneſs of Sins upon the Condition of Faith in Chriſt, it is all one to ſay, *Thy Faith hath ſaved thee*, or, *Thy Sins be forgiven thee:* Both equally implying, that the Perſon ſpoken to in that manner, believed in, and accepted Chriſt for his Lord and Maſter. *v.* N° 443. 447. 455. 498.

455. v. 20. And when he ſaw their Faith, he ſaid unto him, Man, thy Sins are forgiven thee. *v.* N° 443. 447. 454. 468.

456. ix. 56. For the Son of Man is not come to deſtroy Mens Lives, but to *ſave* them.

457. xix. 10. For the Son of Man is come to *ſeek*, and to *ſave* that which was *loſt*.

Our Saviour came into the World to look up the ſtray Sheep, and to recover all from the Effects of Sin;

Sin; all ſuch as were ſubject to it, and had ſubmitted to its Service, but for the future would accept him as their Lord, and become obedient to his Commands. He means principally, the Gentile World. *v.* N° 278. 375.

458. *Luke* xxi. 28. And when theſe Things begin to come to paſs, then look up, and lift up your Heads, for your *Redemption* draweth nigh.

Ἀπολύτρωσις ὑμῶν, That Time of Chriſt's Kingdom draweth nigh, when good Men ſhall receive a Deliverance from all Evils. This Time is called *Eph.* iv. 30. *The Day of Redemption.* *v.* N° 616.

459. xxii. 19. And he took Bread, and gave Thanks, and brake it, and gave unto them, ſaying, This is my Body which is *given for you*, this do in Remembrance of me.

460. xxii. 20. Likewiſe alſo the Cup after Supper, ſaying, This Cup is the New Teſtament in my Blood, which is ſhed for you.

St. *Matthew*'s Words are, τὸ αἷμά μου, τὸ περὶ πολλῶν ἐκχυνόμενον. St. *Mark*'s are the ſame. St. *Luke*'s are ὑπὲρ ὑμῶν. The Prepoſitions ſignify the ſame Thing in effect. And therefore the Sin-offering is ſometimes called τὸ περὶ τῆς ἁμαρτίας; ſometimes ὑπὲρ ἁμαρτίας. *v. Ezech.* xlv. 17. 22, 23. *Heb.* v. 23. The Senſe is to be ſupplied from St. *Matthew*'s larger Account of our Saviour's Words. *v.* N° 446. 645. 899.

461. xxiv. 26. Ought not Chriſt to have ſuffered theſe things, and to have entered into Glory. *v.* N° 578. 901, 902.

462. 46, 47. Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the Dead the Third Day; and that Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations. *v.* N° 574. 578. 901.

463.

463. *Luke* xxiv. 47. That Repentance and *Remiſſion of Sins* ſhould be preached in his Name *among all Nations*. *v.* N° 443.

464. *John* i. 4. In him was *Life*, and the Life was the *Light* of Men.

By Jeſus was eternal Life promiſed, and even ſhewn to all true Believers; and this Life was owing to the Light or Knowledge which he gave to Mankind. For that was *the true Light, which lighteth every Man that cometh into the World*, ver. 9. *v.* N° 276. 295.

465. 9. That was the true Light that lighteth every Man that cometh into the World. *v.* N° 464.

466. 12. But as many as received him, to them gave he Power to *become the Sons of God*, even to them that believe on his Name.

He gave them an Opportunity, or Power to receive the *Inheritance* promiſed to the Saints; to be *Heirs of God, and joint Heirs with Chriſt*. Rom. viii. 17.

467. 14. And the Word was made Fleſh, and dwelt among us —— Full of Grace and Truth.

468. 29. The next Day *John* ſeeth Jeſus coming up to him, and ſaith, Behold the *Lamb* of God, which *taketh away* the Sin of the World. *v.* N° 469. 813. 842.

469. 36. And looking upon Jeſus as he walked, he ſaith, Behold the *Lamb* of God.

In all ſuch figurative Expreſſions as theſe, it is ſometimes hard to fix upon the exact Idea of the Writer. I ſhall therefore ſet down what I take to be the true Meaning of this Place, and whence the Image was taken. *John* the *Baptiſt* was not inſtructed in the Myſteries of the Kingdom of Heaven; nor does it appear, that he knew more than what was particularly revealed to him about the

Perſon

Perſon of our Saviour, and what was neceſſary to *himſelf* as his *Forerunner*. He had carefully peruſed the Prophets; and he found that the *Meſſiah* was deſcribed by *Eſaiah* as *a* Lamb *brought to the Slaughter, and as a* Sheep *before her Shearer is dumb, ſo opened he not his Mouth.* chap. liii. 7. He calls our bleſſed Lord therefore *The* Lamb *of God*; that patient, afflicted, oppreſſed Perſon deſcribed in the Prophet. And as our Saviour was to introduce the *new Covenant* into the World, wherein God promiſed that he would *remember their* Iniquities *no more*, Jer. xxxi. 31—34, in this Senſe only he is ſaid here to *take away the Sin of the World.* Thus St. *Paul* ſays, *Rom.* xi. 27. *This is my* Covenant *unto them, when I ſhall* take away *their Sins.* ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. And St. *John* in his firſt Ep. iii. 5. *Ye know that he was manifeſted* to take away our Sins, *and in him is no Sin,* ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ. In the Old Teſtament the Phraſe is uſed always, I think, in the Senſe of *removing* Sin, *pardoning* it, not making it hurtful: But it is never uſed for *expiating* it by any Sacrifice. 1 *Sam.* xv. 25. Saul *ſaid to* Samuel, *I have ſinned—Now therefore I pray thee* pardon my Sin, ἆρον τὸ ἁμάρτημά μου. So *Abigail* ſays to *David*, upon the Affair of her churliſh Huſband *Nabal, I pray thee* forgive the Treſpaſs *of thine Handmaid,* ἆρον τὸ ἀνόμημα. 1 Sam. xxv. 28. To *take away therefore the Sins of the World*, is not, in this Place, to *expiate* them, is not to *offer a Sacrifice* for them, and ſo to blot them out; (for in this Senſe the Words here uſed never in the Old or New Teſtament occur;) but it ſignifies in general, to *remove* them, and make them *not prejudicial* to us, in what manner ſoever this is done. Now Chriſt eſtabliſhing the new Covenant, by which our *Sins* were to be *remembred no more*, he thus, and only in this Senſe, *took away* our Sins. The Expreſſion has no Manner of Alluſion to any thing *ſacrifical*;

ſacrifical; but only aſſures us that Jeſus was the Perſon deſcribed by *Iſaiah* under the Character of a *Lamb*, who was to make our Sins be paſſed over. Thus, Take away mine Iniquity, *Job* vii. 21. is not to expiate it by Sacrifice, but to *remove* it, or forgive it. In the Language of the Prophet *Zechariah*, it is to *cauſe Iniquity to paſs from thee*, whatever were the means. c. iii. 4.

470. *John* iii. 14—16. And as Moſes lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of Man be lifted up. That whoſoever believeth on him ſhould not periſh, but have eternal Life. For God ſo loved the World that he *gave* his only begotten Son, that whoſoever believeth in him ſhould not periſh but have everlaſting Life.

So *Socrates* ſpeaking of himſelf, ſays to the *Athenians*, Μὴ ἐξαμάρτητε περὶ τὴν τοῦ θεοῦ Δόσιν ὑμῖν ἐμοῦ καταψηφισάμενοι. *That he had not ſo much Occaſion to apologize for Himſelf as for Them, leſt if they ſhould condemn Him, they ſhould ſin againſt the* GIFT *of God:* Meaning that He was the *Gift* of God to them. And preſently afterwards he tells them, that if *they killed Him, they might ſleep on a long time, unleſs God in his Care for them ſhould* ſend *ſomebody elſe to them*, ἐπιπέμψει. He proceeds, ὅτι δὲ ἐγὼ τυγχάνω ὢν τοιοῦτος οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει ΔΕΔΟΣΘΑΙ, ἐνθένδε ἂν κατανοήσαιτε. *That I am* GIVEN *to this City by God, ye may hence underſtand. Plato. Apolog. Socrat. Socrates* was SENT, and GIVEN, in the general Providence of God: Our Saviour was immediately *ſent* and *given* by the Father for this particular End and Purpoſe, that *whoſoever believeth in him ſhould not periſh but have everlaſting Life. v.* N° 56. 58. 542, 543. 550. 60—97.

471. 17, 18. For God ſent not his Son into the World to *condemn* κρίνῃ the World, but that the World *through him* might be ſaved. *v.* N° 546.

546. He that believeth on him is not *condemned*, κρίνεται; but he that believeth not is *condemned* κέκριται already, becauſe he hath not believed in the Name of the only begotten Son of God. *v.* N° 478.

472. *John* iii. 36. He that believeth on the Son hath everlaſting Life, and he that believeth not the Son ſhall not ſee Life, but the Wrath of God abideth on him.

Our Saviour came to lay before Mankind the certain Means of obtaining eternal Life; and to give them the fulleſt Aſſurances of ſuch a State. To *believe* what he declared, ſo as to *come into* a full Perſuaſion of its Truth, and thence to become his Follower or Diſciple, is here called believing *in* him, εἰς αὐτὸν: And is the ſame as believing εἰς τὸ ὄνομα αὐτοῦ, *into his Name*, ſo as to become a Diſciple of his. *John* i. 12. ii. 23. There is a material Difference betwixt πιστεύειν εἰς αὐτὸν, and πιστεύειν αὐτῷ: And the Scriptures have ſo carefully obſerved it, that I do not remember above *one* Inſtance, (and that is read in a different Manner, and as it ought to be, in one Copy) where this is ſwerved from. The Inſtance I mean is *Acts* xviii. 8. Where the common Reading is, Κρίσπος ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ. The *Cambridge* Copy of *Beza* here reads it εἰς τὸν Κύριον, as certainly it ought to be read. The *Faith* which leads a Man εἰς αὐτον, *unto him*, i. e. which makes a Man become his Diſciple, and take *him* for his *Lord* and *Maſter*; The Faith which operates ſo powerfully as to make a Man obſerve the Laws of Chriſt, will entitle him to *eternal Life*. On the other Hand, if Men are obſtinate, or will not comply with the Terms propoſed; if they do not believe, but reject the Goſpel, or after they have received it, they live not as Diſciples of Chriſt, they muſt be expoſed to *Death*, ſince they have loved

Dark-

Darkneſs rather than Light, becauſe their Deeds are evil.

473. *John* iv. 10. Jeſus anſwered and ſaid unto her, if thou kneweſt the *Gift of God*, and who it is that ſaith to thee, give me to drink, thou would'ſt have aſked of him, and he would have given thee living Water. *v.* N° 470.

474. 14. But whoſoever drinketh of the Water that I ſhall give him, *ſhall never thirſt*, but the Water that I ſhall give him, ſhall be in him a Well of Water ſpringing up into *everlaſting Life*.

Οὐ μὴ Διψήσῃ εἰς αἰῶνα, ſhall not thirſt for ever. *v.* N° 483. 499. 512.

475. *John* v. 21, 22. For as the Father raiſeth up the Dead, and quickneth: even ſo the *Son quickneth whom he will*. For the Father *judgeth* κρίνει no Man, but hath committed all *Judgment* κρίσιν, unto the Son. *v.* No. 478.

476. 24. Verily verily I ſay unto you, he that heareth my Word, and *believeth on him that ſent me*, hath *everlaſting Life*, and ſhall not come into *Condemnation*, κρίσιν, but is paſſed from *Death* unto *Life*. ver. 27.

He that obſerves the Doctrines I teach, and *believes*, [not, *on* him that ſent me, but] *him that ſent me*, πιςεύων τῷ πέμψαντί με, *i. e.* believes the Teſtimony which he gives that ſent me, or gives Credit to his Word and Works, and obeys my Word, or Doctrine, will certainly receive Happineſs, and need not fear Condemnation: For whereas in the preſent State of Things Wickedneſs is followed, and the Conſequence of that is *Death*; ſuch as obey my Doctrines and change the Courſe of their Lives, remove themſelves from a State of Death to a State of Life. *v.* N° 344—347. 358. 370.

477. 25, 26. Verily verily I ſay unto you, The Hour is coming and now is, when the *Dead* ſhall

ſhall hear the Voice of the Son of God, and they that hear ſhall *live*. For as the Father hath *Life* in himſelf, ſo hath he given to the Son to have Life in himſelf.

478. *John* v. 27. And hath given him Authority to execute *Judgment*, κρίσιν, alſo, becauſe he is the Son of Man.

It will deſerve our Conſideration what is meant by the Words, κρίσις, and κρίνω, which laſt is ſometimes tranſlated, *judge*, and at other Times, *condemn*, as the former is *Judgment* and *Condemnation*. Our Saviour here ſays that his Father hath given him the Honour, Dignity, Authority, to execute *Judgment*, becauſe he is the Son of Man. And ver. 24. that he hath committed all *Judgment* to the Son. This is plainly a Power to examine into every one's Actions done in this Life: *For we muſt all appear before the* Judgment Seat *of* Chriſt, *that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.* 2 Cor. v. 10. For *the* Father judgeth *no Man*. John v. 22. When therefore in other Places of this Goſpel, our Saviour ſays, c. viii. 15. I judge *no Man*; And c. xii. 47. *If any Man hear my Words, and believe not*, I judge him not; *for I came not to judge the World*, Gr. ἵνα κρίνω τὸν κόσμον, that I might judge the World, *but that I might ſave the World*,—The Meaning is, That Chriſt did not *now* come into the World to take Cognizance of human Actions, but to lay before them Motives to Goodneſs: His *ſecond* Coming would be to ſee how far they had complied with them, *i. e.* to judge them. When therefore it is ſaid, *He that believeth on him*, is not condemned, ὁ κρίνεται, *but he that believeth not*, is condemned already, ἤδη κέκριται,—the Meaning is, He that embraces the Goſpel, and lives as he ſhould do, is already determined to have eternal Life; whereas he that refuſes the Terms of the

the Goſpel, hath already this Sentence paſſed upon him, that he ſhall not have eternal Life. This is the Rule *now* by which our Saviour will proceed hereafter. *v.* N°s 475.—477.

479. *John* v. 28, 29. Marvel not at this; for the Hour cometh, in which all that are in the Graves ſhall hear his Voice, and come forth. They that have done Good unto the Reſurrection of Life, and they that have done Evil, unto the Reſurrection of * *Condemnation.*

* Κρίσεως, *Judgment*, or *Sentence, to be paſſed upon them. v.* N° 478.

480. 40. And ye will not come unto me, that ye may have *Life. v.* N° 339. 376. 398.

481. vi. 27. Labour not for the Meat which periſheth, but for that Meat which endureth unto *everlaſting Life* which the Son of Man ſhall give unto you. *v.* N° 480. 512. 873.

482. 33. For the Bread of God is *he* which cometh down from Heaven, and giveth *Life* unto the World.

Or it may be rendred: Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ. The Bread of God is that [*viz. Bread*] which cometh down from Heaven. *v.* N° 483.

483. 35. Jeſus ſaid unto them, I am the Bread of *Life*; he that cometh to me ſhall never hunger, and he that *believeth* on me, εἰς ἐμὲ, ſhall *never* thirſt.

Here it is not ſaid, εἰς τὸν αἰῶνα, but ἐὰν μὴ διψήσῃ πώποτε; but the Meaning muſt be underſtood to be, he ſhall not hunger or thirſt for ever. *v.* N° 499. 500.

The Occaſion of our Saviour's uſing this figurative Language was taken from the People's reſorting to and following him, *becauſe they had eat of the* Loaves *and were filled.* ver. 26. All his Diſcourſe therefore is here taken from *Bread*, by which he meant the Doctrine which he taught them. Juſt in

the ſame Manner as c. iv. *v.* N° 474. when he was talking with the Woman of *Samaria* at the *Well*, the whole Language is taken from *Water*. e. g. ver. 14. *Whoſoever* drinketh *of the* Water *that I ſhall give, ſhall never* thirſt, *but the* Water *that I ſhall give him ſhall be in him a* Well of Water *ſpringing up into* everlaſting Life. In this Place, where he took the Occaſion from the *Loaves* with which he had fed the Multitude, he ſays, *I am the* Bread of Life; *he that cometh to me, ſhall never* hunger, *and he that* believeth *on me ſhall never* thirſt. ver. 35. *Labour not for the* Meat *which periſheth, but for that* Meat *which endureth unto* everlaſting Life, *which the Son of Man ſhall give unto you.* Now to determine what he meant by this *Bread of Life* Here, and this *living Water*, N° 474. it is ſaid, *Every one that ſeeth the Son and* believeth on him, ἔις ἀυτὸν, *ſhall have everlaſting Life.* This will explain this whole Chapter; and will ſhew the true Interpretation of all that is ſaid about his being the *Bread* of Life, and the Neceſſity of eating his *Fleſh*, ver. 53. in order to *live* for ever, ver. 58. *v.* N° 512.

484. *John* vi. 39, 40. That of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt Day. And this is the Will of him that ſent me, that every one which ſeeth the Son, and believeth on him, ἔις ἀυτὸν may have *everlaſting Life*, and I will *raiſe* him up at the laſt Day. *v.* N° 290. 472.

485. 44. No Man can come to me, except the Father which hath ſent me, draw him: And I will *raiſe* him up at the *laſt Day*. *v.* N° 290.

486. 47. Verily, verily, I ſay unto you, he that *believeth* on me, ἔις ἐμὲ, hath *Everlaſting Life*. *v.* N° 472.

487. 48. I am that Bread of *Life*. *v.* N° 483.

488.

488. *John* vi. 50. This is the Bread which cometh down from Heaven, that a Man may eat thereof and *not die.*

He means, not that a Man ſhould ceaſe to be liable to preſent Death, or a Separation of Soul and Body; (for in this Senſe all that believe on him, and become his Diſciples, are in the ſame State with thoſe, *who eat Manna in the Wilderneſs and are dead.* ver. 49.) But if we become his Diſciples, we ſhall *live for ever*, in Poſſeſſion of that *Life* which he has aſſured us of. *v.* N° 481. 483.

489. 51. I am the *living* Bread, which came down from Heaven: If any Man eat of this Bread, he ſhall *live for ever:* And the Bread that I will give is my Fleſh, which I will give for the *Life* of the World. *v.* N° 482. 488. 494. 512.

490. 53. Then Jeſus ſaid unto them, verily verily I ſay unto you, except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no *Life* in you. *v.* N° 482. 483. 487. 494.

491. 54. Whoſo eateth my Fleſh, and drinketh my Blood hath *eternal Life*, and I will *raiſe* him up at the laſt Day. *v.* N° 488. 494.

492. 58. This is that Bread which came down from Heaven: Not as our Fathers did eat Manna, and are *dead:* He that eateth of this Bread ſhall *live for ever. v.* N° 494.

493. 63. It is the Spirit that quickneth, the Fleſh profiteth nothing: The Words that I ſpeak unto you, they are Spirit, and they are *Life. v.* N° 292.

494. 65. And he ſaid, Therefore ſaid I unto you, that no Man can come to me, except it were given him of my Father.

It would carry me beyond my preſent Deſign to explain this whole Chapter; and to ſhew that what is here ſaid has no Relation to any thing but to our Saviour's Doctrines, and to himſelf as the Teacher of them, and the Effects which they would produce. *He* came down from Heaven, ver. 42. *He* is the *Bread of Life*, ver. 35, 48. The *Bread* which came down from Heaven giveth *Life*, ver. 33. He is the *living Bread* which came down from Heaven, if any Man *eat of this Bread* he ſhall *live for ever*, ver. 51. He that *believeth* on him, will have *everlaſting Life*. ver. 40. Thus far the Figure is clear, that to *eat* him, or to eat that *living Bread*, is the ſame as *believing on him*; and the Effect is the ſame, *everlaſting Life*. Our Lord reſolved now to add a new Circumſtance, *viz.* That he was to lay down his Life *for the Life of the World*. ver. 51. And this he did under the Expreſſion of *giving his Fleſh* for that Purpoſe. The Jews not underſtanding this Figure, ſay, *How can this Man give us his* Fleſh *to eat?* Jeſus had been ſpeaking of giving them Bread to *eat*, but never had ſaid a Word about giving them *his own Fleſh* to *eat*, till they had put a ſenſeleſs miſtaken Meaning to his Words. But then he lays hold of their Words, and he diſcourſes of himſelf under the Figure of *Fleſh* and *Blood*, as before he had done under the Figure of *Bread*. *Whoſo* eateth *my* Fleſh, *and* drinketh *my* Blood *hath* eternal Life. ver. 54. *He that* eateth ME, *ſhall* live *by me*. ver. 57. *This is that* Bread *which came down from Heaven*, ver. 58. *He that* eateth *of this* Bread *ſhall* live *for ever*. As this was not underſtood by them but in a very groſs and literal Senſe, he adds, ver. 63. *It is the* Spirit *that quickneth*, *the* Fleſh *profiteth nothing*. *The Words that I ſpeak unto you*, *they are* Spirit, *and they are* Life. And leſt ſtill there ſhould remain any doubt, it is added, *There are ſome of you that* believe not: *For* Jeſus *knew from the Beginning*, *who they were*

were that believed not, *and who ſhould betray him.* So that his whole Diſcourſe is a very conſiſtent, uniform Repreſentation of the Neceſſity of *believing on* him, and becoming his Diſciple, in order to *everlaſting Life:* Nor had he any Views to any other Point; nor was it to his Purpoſe to introduce what was impoſſible for ſuch as were *given to him* of his Father then to underſtand. *v.* N° 292.

495. *John* vi. 68. Then Simon Peter anſwered him, Lord, to whom ſhall we go? Thou haſt the *Words of eternal Life.*

496. viii. 12. Then ſpake Jeſus again unto them, ſaying, I am the *Light* of the World, he that followeth me, ſhall not walk in Darkneſs; but ſhall have the *Light* of *Life*, *v.* N° 295. 391.

497. 21. Then ſaid Jeſus unto them, I go my Way, and ye ſhall ſeek me, and ſhall *dye* in your Sins. Whither I go, ye cannot come. *v.* N° 498.

498. 24. I ſaid therefore unto you, that ye ſhall *die* in your Sins: For if ye believe not that I am he, ye ſhall *die* in your Sins.

The Deſign of our Saviour was to declare, that God would paſs over all Sins paſt, in ſuch as believed in his Son; Or, that the Sins of all ſuch were forgiven. The conſequence of this was, that ſuch as did not believe Jeſus to be the Chriſt muſt *die in their Sins*; *i. e.* have them all to anſwer for, and take the Conſequence of them. *v.* N° 376. 647. 735.

449. viii. 51. Verily, verily, I ſay unto you, if a Man keep my Saying, he ſhall *never ſee Death.* Or,

Θάνατον ε μὴ θεωρήσῃ εἰς τὸν αἰῶνα. He ſhall not ſee Death for ever. *v.* N° 474. 500. 512. 853.

500. *John* viii. 52. *Abraham* is dead, and the Prophets; and thou ſayeſt, if a Man keep my Saying, he ſhall never *taſte of Death*.

Οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα. He ſhall not taſte of Death for ever.

Jeſus *taſted Death*. Heb. ii. 9. but was not ſubject to it but a very little while: And all his Diſciples do, and muſt thus far *taſte of Death*. But they ſhall not continue under the Power of Death for ever. To *taſte of Death*, is to have the Soul and Body ſeparated; and if the Conſequence of that be a State of Inſenſibility and Inaction, here is a Promiſe that it ſhall not laſt *for ever*. If the Conſequence be a State of Senſibility, here is a Promiſe to all true Diſciples, that they ſhall never fall into a State of Silence, but that they ſhall have Life, and have it more abundantly. *v.* N° 512.

501. ix. 5. As long as I am in the World, I am the *Light* of the World. *v.* N° 295.

502. 39. Jeſus ſaid, For Judgment I am come into this World, that they which ſee not, might ſee, and that they which ſee, might be made blind.

That the Word, ἵνα, *that*, ſignifies the *Event*, and not the *Cauſe*, is uſually here obſerved. Our Saviour was the Means of *Light to them that ſat in Darkneſs*; *a* Light *to lighten the* Gentiles: And as to the *Jews*, who had the Prophets before them, (and therefore did ſee, or might have ſeen if they would) he was the Occaſion of their being hardned in Ignorance and Unbelief.

503. x. 7. I am the Door of the Sheep.

504. 9. I am the Door; *by me*, if any Man enter in, he ſhall be *ſaved*; and ſhall go in and out, and find Paſture.

505. 10. The Thief cometh not but for to ſteal and to kill and to deſtroy: I am come that they

they might *have Life*, and that they might have it *more abundantly*.

To be *ſaved*, ver. 9. and to *have Life*; and to have it *more abundantly*, ver. 10. ſignify the ſame things: And are ſtill the ſame with the Expreſſions made uſe of Ch. viii. 51, 52, ſhall not *ſee Death*, or, *taſte Death for ever*. *v.* N° 499. 500.

506. *John* x. 11. I am the good Shepherd, the good Shepherd *giveth his Life* for the Sheep.

In this our Saviour had a View to his laying down his Life in fact; and not merely to his expoſing himſelf to Difficulties.

507. 15. As the Father knoweth me, even ſo know I the Father; and I lay down my Life for the Sheep.

In the preceding Verſe it is ſaid, *I know my Sheep and am known of mine*. Jeſus was the true Protector, and Preſerver of all ſuch as believed on him, and became his Diſciples: They had a Confidence in him, and knew how ready he was to protect and ſecure them. Juſt in the ſame Manner as the Father knew how much he loved him, and how ready he was to obey him, ſo did our Saviour know how much the Father loved him. As an Inſtance of this Obedience to his Father, *I lay down*, ſays he, my Life *for the Sheep*; viz. that they might *have Life, and have it more abundantly*. *v.* N° 505.

508. 16. And other Sheep I have, which are not of this Fold: Them alſo muſt I bring, and they ſhall hear my Voice, and there ſhall be one Fold, under one Shepherd.

He means by this, the Gentiles. *v.* N° 510.

509. 17. Therefore doth my Father love me, becauſe *I lay down my Life*, that I might take it again. *v.* N° 905.

510. 18. No Man taketh it from me, but *I lay it down* of myſelf: I have Power to lay

it down, and I have Power to take it again. This Commandment have I received of my Father.

The Gentiles are the *other Sheep* which our Saviour here ſays ſhall *hear* his *Voice*, and ſhall be gathered together to him. The Reaſon of the Love which the Father ſhewed to Chriſt was, that he was ſo ready to *lay down his Life*, and to become *obedient unto Death*, for the Sake of his Sheep; and the Method of God's Diſpenſation was, that Chriſt ſhould *die*, and take his Life again, and by that Means ſhould give the moſt clear Evidence of a future State. He had ἐξουσίαν the Privilege, the Honour, the Power, to do this for the Sake and Service of Mankind to *die*, and to reſtore himſelf to *Life*, and to ſhew them that Death did not put an End to their Exiſtence. *This* Commandment *did he receive* of *the Father*. *v.* N° 906. *John* xix. 11.

511. *John* viii. 27, 28. My Sheep hear my Voice, and I know them, and they follow me, and I give unto them *eternal Life*, and they ſhall never periſh, neither ſhall any pluck them out of my Hand.

Οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, *Shall not periſh for ever*. *Eternal Life* is oppoſed to *periſhing for ever*: So that αἰώνιος ζωὴ, is eaſily to be underſtood from its oppoſite. *v.* N° 499. 500. 512.

512. xi. 25, 26. Jeſus ſaid unto her, I am the *Reſurrection* and the *Life*: He that believeth in me, *though* he were *dead*, *yet* ſhall he *live*. And whoſoever *liveth* and believeth in me ſhall *never die*.

Κὰν ἀποθάνῃ, *though he die*, ὃ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα, *he ſhall not die for ever*.

The Scriptures very frequently ſpeak of a *future* αἰὼν, or *Age*, in Oppoſition to, and in Contradiſtinction from, the *preſent* Age. The one is ſtiled μέλ-

λων

λων αἰὼν, and ἐρχόμενος; and by Way of Eminence, ἐκεῖνος, and ὁ αἰὼν. The other is called the νῦν αἰὼν, and ἕτος αἰὼν. The ζωὴ αἰώνιος, or *eternal Life*, ſo often mentioned is to be had in the *future Age*, *Luke* xviii. 30; in *that* Age, *Luke* xx. 35. And then the Language is ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, *Mark* x. 30. *Luke* xviii. 30. and never εἰς τὸν αἰῶνα. But when our Lord is ſpeaking of ſuch as believed on him, his Language is, he ſhall not *ſee Death*, or *taſte Death*, (John viii. 51, 52.) or *die*, εἰς τὸν αἰῶνα, *for ever*. *Whoſoever drinketh of the Water that I ſhall give him*, ὃς μὴ διψήσῃ εἰς τὸν αἰῶνα, *ſhall not thirſt for ever*, ch. iv. 14.. *If any Man eat of this Bread*, ζήσεται εἰς τὸν αἰῶνα, ch. vi. 51. *And He that eateth of this Bread*, ζήσεται εἰς τὸν αἰῶνα, *ſhall live for ever*. Theſe Words cannot be interpreted otherwiſe than *for ever*, without great Violence. The Meaning therefore of our Lord is, "I am the Author and "Diſpenſer of *Life*, and I have Power to raiſe *all* "*Men* from the Dead: He that becomes *my Diſ*-"*ciple*, though he *dies* here, *i. e.* has his Soul ſe-"parated from his Body, yet he ſhall continue in "*Life*; and if he *lives* here, and believeth εἰς ἐμὲ, "ſo as to be my Diſciple, let his Soul and Body "be ſeparated whenever it pleaſes God, yet he ſhall "*not die*, εἰς τὸν αἰῶνα, for ever," *Martha* had ſaid unto him, upon our Saviour's telling her that her Brother ſhould riſe again, ver. 23, *I know that he ſhall riſe again in the Reſurrection at the laſt Day*, ver. 24. That was not a Matter of any Diſpute amongſt the *Phariſees*. But our Saviour here tells her ſomething that was *peculiar* to his Diſciples, *i. e.* to ſuch as *believed on* him; and That was, that They ſhould *not die*, but *live for ever*. As to *live for ever*, is not to die at all, ſo *to die for ever* is to continue in a State of Death for ever. *v.* Nº 500. 511. 843.

513.

513. *John* xi. 50—52. *Caiaphas* ſaid—Ye know nothing at all, nor conſider that it is expedient for us, that one Man ſhould *die for* the People, and that the whole Nation periſh not. And this ſpake he not of himſelf, but being High Prieſt that Year, he propheſied that Jeſus ſhould *die for* that Nation. And not *for* that Nation only, but that alſo he ſhould gather together in one the Children of God that were ſcattered abroad.

The Advice of *Caiaphas* was, that if they did not put Jeſus to Death, they ran the Riſk of bringing the *Romans* upon themſelves; and then the whole Nation might be deſtroyed. It was better therefore in his Judgment to put to Death an innocent Man, than to expoſe the Nation to Ruin. This was his Notion of dying ὑπὲρ, *for*, the People. St. *John*, in commenting upon theſe Words obſerves, that the Providence of God ſo ordered it, that what the High Prieſt ſpoke in a political, and even immoral, Senſe, ſhould be true in Fact; and that Jeſus ſhould be put to Death, not only to avert *Evil from*, but to procure Good to the *Jews* that believed on him; and not only to them, but to all the Children of God, whom he ſhould gather together into one Fold. He was put to death, that they might live for ever. *v.* N° 552. 907.

514. xii. 31, 32. Now is the *Judgment* of this World; now ſhall the Prince of this World be caſt out. And I, if I be lifted up from the Earth, will *draw all Men* unto me. *v.* N° 290. 909.

The Word κρίσις, ſeems here to be uſed for that exact *critical Period*, at which Things would greatly change for the better, by the Introduction of that *Light* which Chriſt brought into the World.

515.

515. *John* xii. 35. Then Jeſus ſaid unto them, Yet a little while is the *Light* with you; walk while ye have the *Light*, leſt Darkneſs come upon you; for he that walketh in Darkneſs knoweth not whither he goeth. *v.* N° 295.

516. xii. 36. While ye have *Light*, *believe in the Light*, that ye may be the Children of Light. *v.* N° 276.

517. 46. I am come a *Light* into the World, that whoſoever believeth on me ſhould not abide in Darkneſs. *v.* N° 295.

518. 47. And if any Man hear my Words and believe not, *I judge* him not, for I came not to judge the World, but to ſave the World. Not I, but the *Word* that I have ſpoken, *the ſame ſhall* judge *him in the laſt Day*, ver. 48. *v.* N° 478.

519. 50. And I know that his Commandment is *Life everlaſting*: Whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

520. xiv. 2, 3. I go to prepare a *Place* for you, And if I go and prepare a *Place* for you, I will come again, and receive you unto myſelf, that where I am, there ye may be alſo.

521. 6. Jeſus ſaith unto him, I am the *Way*, and the *Truth*, and the *Life*, no Man cometh unto the Father but by me.

It was the uſual manner of our Saviour to expreſs himſelf thus; I am the *Bread of Life*, the *Light*, the *Reſurrection*, the *Life*, the *Door*, the *Vine*, &c. So here, *I am the* Way, *the* Truth, *and the* Life. Some interpret it thus, I am the true Way to Life: But this does not amount to a full Idea of his Meaning. It is, I think, the Teacher of the *Way* to God; the Inſtructor of the *Truth* that will make Men acceptable to him; and the Perſon that brings everlaſting *Life* to Light.

When

When 'tis added, *No Man cometh unto the Father but by me*; I muſt remark, that as to *come to* Chriſt, *John* vi. 35. 37. 44. 65. vii. 37. is to embrace his Doctrines; ſo to *come to* the *Father* is to embrace the Will of the Father, and to endeavour to do it. Now as Chriſt was the Teacher of the Will of God, it was true that no Man knew, or could know, what was the Righteouſneſs which God required through Chriſt, but by him who was ſent into the World, and received a *Commandment* from his Father *what he ſhould ſay, and what he ſhould ſpeak*, c. xii. 49. But then this does not relate to the final Happineſs of Mankind, or intimate that no Man can receive any Reward of his Virtue or Integrity, unleſs he be a Diſciple of Chriſt. The whole that is aſſerted here is, that Chriſt was the true Inſtructor of Mankind in the Will of God, and that no Man could know it but through him. For, as St. *Paul* obſerves, *How ſhall they call on him, in whom they have not believed: And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without a Preacher?* Rom. x. 14.

522. *John* xii. 12. He that *believeth* on me, the Works that I do, ſhall he do alſo; and greater Works than theſe ſhall he do, becauſe I go unto my Father.

523. 13, 14. And whatſoever ye ſhall aſk *in my Name* that I will do, that the Father may be glorified in the Son. If ye ſhall aſk any thing *in my Name*, I will do it.

Theſe were Promiſes made to the Apoſtles; and relate to what was neceſſary for the Propagation of the Goſpel.

524. 16. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, εἰς τὸν αἰῶνα.

The manifeſt Connection with other Words muſt determine the Meaning of the Phraſe, εἰς τὸν αἰῶνα, which

which is different, according to the Purpoſes to which it is applied. In this Place a particular Promiſe is made to the Apoſtles, that he would give them *another Comforter, the Spirit of Truth, whom the World could not receive*, having no Knowledge of him, or of his Effects and Influence. This Comforter was to continue with them, not as Chriſt did, for three or four Years, and then leave them, but He was to continue *for ever* with them, *i. e.* he was never to leave *them* as long as *they* lived; and they had the Power of giving the Spirit to others, whom they judged proper. This Senſe of the Word is, I think, uſual not only in the Old Teſtament, but in our own Language, where it ſignifies not *eternally*, as if either the Thing or Perſon to whom it is applied were to laſt to all *Eternity*; but only *conſtantly*, and *perpetually*, during one's *whole Life*; or during the Continuance of that to which it is annexed. And thus *Exod.* xxi. 6. ſpeaking of a Servant that declares his Choice not to go free, *his Maſter ſhall bore his Ear thorough with an Awl, and he ſhall ſerve him* for ever, εἰς τ̀ αἰῶνα. Again, *Exod.* xxxii. 12. *Remember* Abraham — *to whom thou ſweareſt* — *I will multiply thy Seed, and all this* Land *that I have ſpoken of will I give unto your Seed, and they ſhall inherit it* for ever. Again, *the Leproſy of* Naaman *ſhall cleave to* thee, *and unto thy Seed* for ever. 2 *Kings.* v. 27. *v. Pſ.* lxi. 4. cxix. 44. And in the New Teſtament St. *Paul* ſays to *Philemon*, concerning *Oneſimus*, *For perhaps he therefore departed for a Seaſon, that thou ſhould'ſt receive him* αἰώνιον for ever. We ſay concerning any thing that is ſtrong and durable, that it will laſt *for ever*; or if we give any thing irrevocably, This ſhall be yours *for ever*.

525. *John* xii. 21. He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my

my Father, and I will love him, and manifeſt myſelf unto him.

526. *John* xii. 23. If any Man love me, he will keep my Words; and my Father will love him, and we will come unto him, and make our abode with him.

How the Father and the Son make their abode with the true Diſciples of Chriſt, *Barnabas* explains in his Epiſtle. Κατοικεῖ ἐν ἡμῖν. Πῶς; ὁ λόγος αὐτοῦ τῆς πίστεως· ἡ κλῆσις αὐτοῦ ἐπαγγελίας· ἡ σοφία τῶν δικαιωμάτων· αἱ ἐντολαὶ τῆς διδαχῆς· αὐτὸς ἐν ἡμῖν προφητεύων· αὐτὸς ἐν ἡμῖν κατοικῶν. *He dwells in us.* How? His *Word* of *Faith*; *his calling of* Promiſe; *The Wiſdom of his righteous Laws*; *the* Commands *of* Inſtruction; *He*, propheſying *in us*; *He dwelling in us*, Barnab. Epiſt. ch. 16.

527. xv. 3—6. Now are ye clean, through the Word that I have ſpoken unto you. Abide in me, and I in you. As the Branch cannot bear Fruit of itſelf, except it abide in the Vine, no more can ye except ye abide in me. I am the Vine, ye are the Branches: He that abideth in me, and I in him, the ſame bringeth forth much Fruit, for without me ye can do nothing. If a Man *abide not in me*, he is caſt forth as a Branch, and is withered, and Men gather them, and caſt them into the Fire, and they are burn'd.

The Reaſon of the thing ſhews that the univerſal Expreſſion, *without me ye can do nothing*, muſt be limited to the Subject in hand. As the Branch ſeparated from the Stock, cannot receive proper Sap or Nouriſhment from it, ſo the Diſciples of Chriſt that do not continue in him, *i. e.* who do not continue in, or ſtedfaſt to, his Doctrines, or his Promiſes, cannot do any thing as they ought, or which will bring themſelves or others to Happineſs; they cannot *bring forth much Fruit*; for they want the Principles

ciples which ſhould lead them to induce others to right Practices. *v.* N° 531.

528. *John* xv. 7. If ye abide in me, and my Words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you.

This I think was peculiar to the Apoſtles, and muſt be limited to what they were to aſk, for the Promotion of the Goſpel. *vid.* N° 523. 531.

529. 9. As the Father hath loved me, ſo have I loved you; continue ye in my Love.

530. 13, 14. Greater Love hath no Man than this, that a Man lay down his Life for his Friends. Ye are my Friends, if ye do whatever I command you.

531. 16. Ye have not choſen me, but I have choſen you, and ordained you that you ſhould go, and bring forth Fruit, and that your Fruit ſhould remain, that whatſoever ye ſhall aſk of the Father *in my Name*, he may give it you. *v.* N° 523. 528.

That Chriſt is here ſpeaking of the Apoſtles, under the Words, *choſen, ordained to go*, is manifeſt. The *Fruit* that they were to *bring forth*, and which was to *remain*, was the Promulgation of the Goſpel to the World. And what they were to *aſk* was to be *in the Name* of Chriſt, as Perſons impowered and authoriſed by him to preach the Goſpel, and aſking only what was requiſite for that Purpoſe.

The Phraſe, *in the Name of* Chriſt, is very ambiguous; and in the Original it is ſometimes ἐν τῷ ὀνόματι; ſometimes it is, εἰς τὸ ὄνομα. It may be not improper to conſider the Purport of theſe Phraſes, in ſome of the Paſſages where it occurs. *Lord, have we not propheſied* ἐν τῷ σῷ ὀνόματι, *in thy Name, i. e.* by a Power derived from thee. *Matt.* vii. 22. *And in his Name*, ἐν τῷ ὀνόματι αὐτοῦ, *ſhall the Gentiles truſt*, i. e. in Him. Matt. xii. 21. *Bleſſed is he that cometh* in the Name *of the Lord*, ἐν τῷ ὀνόματι,

ματι, *i. e.* as ſent by God, *Matt.* xxi. 9. xxiii. 39. *Many ſhall come* ἐπὶ in my Name, *Matt.* xxiv. 5. i. e. *ſaying I am the Chriſt. Whoſoever ſhall give you a Cup of Water to drink*, ἐν, in my Name, *becauſe ye belong to Chriſt*, Mark ix. 41. *i. e.* for my Sake. *In* my Name *ſhall they caſt out Devils*, Mark xvi. 17. *i. e.* by a Power derived from me. *Lord, even the Devils are ſubject to us*, ἐν τῷ ὀνόματι σου through thy Name, through the Power derived from you. *Luke* x. 17. *I am come*, ἐν τῷ ὀνόματι, in my Father's Name; *and ye receive me not*; *if another ſhould come* in his own Name, ἐν τῷ ὀνόματι τῷ ἰδίῳ, *him ye will receive. John* v. 43. *i. e.* I am come with Authority from my Father: If another ſhould come as the *Meſſias* without any Authority but his own. So c. x. 25. *The Works that I do in* my *Father's* Name, *i. e.* by his Commiſſion and Authority. *Jam.* v. 10. 1 *Cor.* v. 4. 2 *Theſſ.* iii. 6. *Acts* xvi. 18. *John* v. 43. Whatſoever ye ſhall aſk ἐν τῷ ὀνόματι, in my Name, *John* xiv. 13, 14. xv. 16. xvi. 23, 24, 26. *Epheſ.* v. 20. *i. e. As my Diſciples* impowered by me to propagate the Goſpel. *But the Comforter whom the Father ſhall ſend* in my Name, *John* xiv. 26. with the ſame Authority that I have. *Keep* through, ἐν, thy own Name—I kept in thy Name. *John* xvii. 12, 13. i. e. *to thee*, belonging to thee. So 1 *Sam.* xvii. 45. *I come to thee in* the Name *of the Lord*, i. e. *truſting in*, or by a Power derived from God. The Expreſſion εἰς τὸ ὄνομα does not ever mean the ſame Thing exactly that ἐν τῷ ὀνόματι does; and though there ſeems to be an Inſtance or two in the New Teſtament, where they are put as equivalent, yet upon exact Enquiry it will appear to be otherwiſe. The Inſtances I mean are, *Acts* x. 48. *And he commanded them to be baptized* ἐν τῷ ὀνόματι, in the Name of the Lord. Every where elſe the Expreſſion is to baptized εἰς τὸ ὄνομα, *v. Matt.* xxviii. 19. εἰς χριστὸν, εἰς θάνατον αὐτοῦ, *Rom.* vi. 3. 1 *Cor.*

i.

i. 13, 15. εἰς τὸν Μωσῆν. x. 2. εἰς ἓν σῶμα. xii. 13. *Gal.* iii. 17. *Acts* viii. 16. xix. 3, 4. The Difficulty was, whether a Heathen ought to be baptized, or by Baptism admitted into the Kingdom of Christ. St. *Peter* had seen a Vision, and had received a Command to go to *Cornelius*. And now, when he saw the Holy Ghost fall upon him, and those that were with him, He commanded them to be baptized, not εἰς τὸ ὄνομα, but ἐν τῷ ὀνόματι, *i. e.* by the Authority He had received from *Jesus*, who not only had particularly required him to go to *Cornelius*, but had ordered the twelve to baptize all, ἔθνη, *Nations*, into his Name.

The other Instance may seem more hard to account for. *He that receiveth a Prophet,* εἰς ὄνομα, in the Name *of a Prophet, shall receive a Prophet's Reward; and he that receiveth a righteous Man,* εἰς ὄνομα, in the Name *of a righteous Man, shall receive a righteous Man's Reward. And whosoever shall give to drink unto one of these little ones, a Cup of cold Water only,* in the Name *of a Disciple,* εἰς ὄνομα μαθητοῦ — *He shall in no wise lose his Reward,* Matt. x. 41, 42. This may be deem'd the same with what St. *Mark* says, ch. ix. 41. *Whosoever shall give you a Cup of Water to drink* in my Name, ἐν τῷ ὀνόματί μου. But the Difference is this: Εἰς ὄνομα is, so as to become a Disciple or Follower of such a Prophet, or righteous Man; whereas ἐν τῷ ὀνόματι is here, out of Regard to the Name of Christ.

Where two or three are gathered together, εἰς τὸ ἐμὸν ὄνομα, in order to promote my Name; it is much the same with ἕνεκεν τοῦ ὀνόματός μου, *Matt.* xviii. 20. So *Matt.* xxviii. 19. *Baptizing,* εἰς τὸ ὄνομα, *in the Name of the Father,* i. e. into the Name, *i. e.* to the Profession of that Religion which was instituted by the Father, and taught by the Son, and confirmed by the Holy Ghost. *John* i. 12. *even to them that believe* on his Name, εἰς τὸ ὄνομα αὐτοῦ,

ſo believe as to become his Diſciples, ch. iii. 18. 1 *John* v. 13. *Acts* viii. 16. xix. 5. 1 *Cor.* i. 13. 15. For God is not unrighteous to forget your Work and Labour of Love which ye have ſhewed, εἰς τὸ ὄνομα αὐτοῦ, *towards his Name*, i. e. even ſo as to become Chriſtians, or to promote his Name, or for the Service of his Religion. *v.* N° 537. 621.

532. *John* xv. 22. If I had not come and ſpoken unto them, they had not had Sin, but now they have no cloak for their Sin.

533. 24. If I had not done among them the Works which none other Man did, they had not had Sin; but now have they both ſeen, and hated both me and my Father.

534. xvi. 7. Nevertheleſs, I tell you the Truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.

535. 23. And in that Day ye ſhall aſk me nothing; verily verily I ſay unto you, whatſoever ye ſhall aſk the Father *in my Name*, he ſhall give it you. *v.* N° 531. 621.

536. 24. Hitherto have ye aſked nothing in my Name: Aſk, and ye ſhall receive, that your Joy may be full. *v.* N° 531. 621.

537. 26, 27. At that Day ye ſhall aſk in my Name, and I ſay not unto you that I will pray the Father for you, For the *Father* himſelf loveth you, *becauſe* ye have loved me, and have believed that I came out from God. *v.* N° 531. 535. 536. 621.

538. xvii. 2, 3. As thou haſt given him Power over all Fleſh, that he ſhould give *eternal Life* to as many as thou haſt given him. And this is Life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. *v.* N° 512. 773.

This

This is the true Means of obtaining eternal Life, that they may know thee to be the only true God, and Jeſus, whom thou haſt ſent, to be the Chriſt.

539. *John* xvii. 4. I have glorified thee on the Earth, I have *finiſhed* the Work which thou gaveſt me to do.

Not that our Lord had quite *finiſhed* before his Death, all that he was appointed to do; for we find him declaring that it was then *finiſhed*, when he *gave up the Ghoſt*, ch. xix. 30. But he had *glorified his Father on Earth*; and he had taught his whole Will: *I have given them thy Word, I have declared unto them thy Name.* *v.* Nº 540, 541.

540. 6. I have manifeſted thy Name unto the Men which thou gaveſt me out of the World; thine they were, and thou gaveſt them me, and they have kept thy Word.

541 8. I have given unto them the Words which thou gaveſt me, and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.

542. 9. I pray for them, I pray not for the World, but for them which thou haſt *given* me, for they are thine. *v.* Nº 290. 470. 543. 544.

543. 11. Holy Father, keep through thine own Name thoſe whom thou haſt *given* me, that they may be one as we are. *v.* Nº 542.

544. 12. While I was with them in the World, I kept them *in thy Name*; thoſe that thou gaveſt me I have kept, and none of them is loſt, but the Son of Perdition. *v.* 479. 531. 542.

545. 14. I have given them thy Word. —

546. 19. And for their Sakes I *ſanctify* myſelf,

ſelf, that they alſo might be ſanctified *through* the Truth.

Ἁγιάζω ἐμαυτὸν ὑπὲρ αὐτῶν, *i. e.* ſay ſome Interpreters, "I offer up myſelf to be ſlain as a piacular "Victim, as *Chryſoſtom* ſaith here, in which Senſe "the Word ἁγιάζειν is often uſed, *v. Heb.* ii. 11." *Whitby in loc.* And He interprets the 17th Verſe, *ſanctify them by thy Truth*, i. e. "Conſecrate and ſet "them apart for the Propagation of thy Truth." And He further obſerves, "This Sanctification to "the Prieſthood under the Old Teſtament was made "firſt with a Sacrifice offered for them—And thus "Chriſt ſanctified his Apoſtles, by offering up himſelf "for them." *Le Clerc* too, "I offer up myſelf a Sa-"crifice to thee to obtain for them the Pardon of "their Sins, and alſo the Spirit of Sanctification, "that they may be ſo affected with the Truth they "are to preach, as to regulate their Actions accord-"ing to it as I have done." And *Grotius* to the ſame effect, *Idem hic dicitur quod ad* Heb. ix. 14. ἑαυτὸν προσήνεγκε.

But I ſee no Reaſon for this Signification of the Word, either when our Saviour uſes it concerning himſelf, or when it is uſed concerning the Apoſtles. He had ſaid, *ver.* 17. Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· *ſanctify them in thy Truth:* And what was meant by *Truth* is explain'd by, thy *Word* is *Truth*. Now our Lord had ſaid *ver.* 14. *I have given them* thy Word; *I have made known* ver. 26. *thy Name*, i. e. thy Will, thy Worſhip. To *ſanctify* the Apoſtles *in*, or *by*, *the Will* or Word of God, is ſo to prepare them for their Office by their Acquaintance with the Will of God, that they may faithfully execute it. This was done *before* our Lord offered himſelf a Sacrifice to God. When our Saviour ſays, *I ſanctify myſelf* for them; the Meaning of the Words *for them* is, *that they alſo might be ſanctified* ἐν τῇ ἀληθείᾳ. "I do ſet apart myſelf to "teach,

" teach, and have ſo perfectly complied with the Will " of my Father, as to have made known the *Words* " which he gave me, ver. 6. 8. 14." If the Queſtion be, what Relation has this to the Word ἁγιάζω? It will be eaſy to ſee this, when one conſiders the Meaning of that Word. To *ſanctify* or *make holy*, is to *ſet apart* for ſome *ſacred* Purpoſe, and to treat it with Diſtinction, and as not in common Uſe. Thus an *Holy* People, is a People whom God had *ſeparated from other People*, Lev. xx. 24. i. e. *Ye ſhall be* Holy *unto me*, ver. 26. To ſanctify the Apoſtles therefore was to *ſet them apart* for ſome peculiar Purpoſe of God; not by any *Sacrifice* of, or for them, but by mere *Deſignation* of them to certain Uſes with reſpect to God. Thus *Jeremiah* i. 5. *Before I formed thee in the Belly I knew thee*; *and before thou cameſt forth out of the Womb I* SANCTIFIED *thee*, ἡγίακα σε: How was that done? It follows, *and I ordained thee* a Prophet *unto the Nations*. St. *Paul* in his Epiſtle to the *Galatians*, ch. i. 15, 16. has expreſſed the Notion thus, *When it pleaſed God, who* ſeparated *me from my Mother's Womb, and called me by his Grace to reveal his Son in me, that I might preach him among the Heathens*. In the Epiſtle to the *Romans* it is only ſeparated *unto the Goſpel of God*, Rom. i. 1. So likewiſe our Saviour ſpeaks concerning himſelf, *John* x. 36. *Say ye of him whom the Father hath* ſanctified *and ſent unto the World*; *Thou blaſphemeſt, becauſe I ſaid, I am the Son of God?* i. e. whom the Father hath eminently preferred to all others by that peculiar Honour and Privilege conferred upon him to do his Will. N° 817.

And thus it is in this Place. *Set apart* the Apoſtles to preach and to comply with thy Will and Word. I do, and have *ſet* apart myſelf for them, that they might be perfectly acquainted with, and *ſet apart* to preach thy Word, being moſt fully inſtructed

ſtructed in it. That this is the full Meaning appears from the following Words. N° 547.

547. *John* xvii. 20. Neither pray I for theſe alone, but for them alſo which ſhall believe on me *through their Word.* διὰ τοῦ λόγου αὐτῶν. N° 546.

548. 21. That they all may be *one*, as thou Father art in me, and I in thee, that they alſo may be *one* in us; that the World may believe that thou haſt ſent me.

It is the ſame Expreſſion, ἓν, *unum*, one Thing, as when our Saviour ſaid, ch. x. 30. *I and my Father are* one. And 1 *John* v. 7. *Theſe three are* one. 8. *Theſe three agree in* one. 1 *Cor.* iii. 6. 8. *I have planted*, Apollos *watered: Now he that planteth, and he that watereth are* one. *v.* N° 549.

549. 22, 23. And the Glory which thou gaveſt me, I have given them, that they may be *one* even as we are *one*. I in them, and thou in me, that they may be made perfect *in one*; and that the World may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

Here again is another Word which is ſometimes uſed as a Sacrifical Term, *viz.* τετελειωμένοι; but in this Place it means nothing elſe but that the Apoſtles might act in Conjunction, in perfect Accord, Agreement and mutual Harmony, preaching uniformly one and the ſame Doctrine. *v.* N° 548.

550. 24. Father, I will that they alſo whom thou haſt given me be with me where I am, that they may behold thy Glory which thou haſt given me, for thou lovedſt me before the Foundation of the World. *v.* N° 470. 542.

551. xviii. 9. That the ſaying might be fulfilled which he ſpake—of them which thou gaveſt me, have I loſt none.

552.

552. *John* xviii. 14. Now *Caiaphas* was he that gave Counſel to the *Jews*, that it was expedient that one Man ſhould die for the People. *v.* N° 513.

553. 37. Jeſus anſwered, Thou ſay'ſt that I am a King. To this End was I born, and for this Cauſe came I into the World, that I ſhould *bear Witneſs* unto the *Truth:* Every one that is of the Truth heareth my Voice.

V. 1 *Tim.* vi. 13. Chriſt *witneſſed before* Pontius Pilate *a good Confeſſion. The faithful Witneſs*, Rev. i. 5. *The faithful and true Witneſs*, ch. iii. 14. *v.* N° 872.

554. xx. 31. But theſe Things are written, that ye might believe that Jeſus is the Chriſt, the Son of God; and that believing ye might have *Life* through his Name. N° 512.

555. *Acts* ii. 21. And it ſhall come to paſs, that whoſoever ſhall call on the Name of the Lord ſhall be *ſaved. v.* N° 56. 440.

556. 38. Repent and be baptized every one of you in the Name of Jeſus Chriſt, for the *Remiſſion of Sins*, and ye ſhall receive the Holy Ghoſt. *v.* N° 443. 447. 451.

557. iii. 15. And killed the Prince of Life whom God hath raiſed from the dead.

Ἀρχηγὸν τῆς ζωῆς. The Perſon who was the *Leader on* to Life. He was not only the Perſon who was to raiſe all Mankind from the dead, and who was appointed to give eternal Life to all that believed on him, *John* xi. 26, but the *Leader to that Life which he was to give. v.* N° 771. 562. 912. 826.

558. 19. Repent ye therefore and be converted, that your Sins may be blotted out, when the Times of *refreſhing* ſhall come from the Preſence of the Lord.

i. e. The Times of Reſtitution of all Things, when Chriſt ſhall come again from Heaven. ver. 21. He

is n t ſpeaking of Sins forgiven upon believing Jeſus to be the Chriſt, but of thoſe for which we are to account at the Day of Judgment.

559. *Acts* iii. 23. And it ſhall come to paſs that every Soul which will not hear that Prophet ſhall be deſtroyed from among the People.

560. 26. Unto you firſt, God having ſent him tó bleſs yon in *turning away* every one of you from his *Iniquities*.

561. iv. 12. Neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we muſt be ſaved, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

The *Salvation* which *Peter* here is ſpeaking about, is the good Deed done to the impotent Man, and *by what Means he is made whole*, ver. 9. τίνι ὀυλας σέσωσαι. And therefore another ſort of σωτηρία than that, would be no Anſwer to the Queſtion put to them, ver. 7. *By what Power, or by what Name have ye done this? Peter* therefore tells them that this Man σέσωσαι, is *cured*, or *made whole*, by the Name of Jeſus Chriſt, ver. 10. and he adds, there is no *curing* or reſtoring to Health and Soundneſs, ſuch impotent Perſons, but by *Jeſus*; for there is none other Name under Heaven, given among Men, whereby we can be reſtored to Health in ſuch a Manner. So that σέσωσαι is the ſame with ὑγιὴς in ver. 10. And the Subſtantive σωτηρία muſt carry the ſame Senſe. The Verb is very frequently ſo uſed in the Goſpels. *V. Matt.* ix. 21. σωθήσομαι, *I ſhall be whole*. ver. 22 *Thy Faith hath made thee* whole, σέσωκε σε. *Mark* v. 23. ὅπως σωθῇ, *that ſhe may be* healed, vi. 25. as many as touched him, ἐσώζοντο, were healed. So, *They alſo which ſaw it, told them by what Means he that was poſſeſſed of the Devils*, ἐσώθη, was healed. Luke viii. 36. *Thy Daughter is dead, trouble not the Maſter. But when Jeſus heard it, —he anſwered him ſaying, fear not, believe only, and ſhe* σωθήσεται,

σωθήσεσθαι, *ſhall be made whole*, *v.* 50. And *John* xi. 12. Then ſaid his Diſciples, *Lord, if he ſleep*, σωθήσεται, *he ſhall do well.* And the Hiſtorian obſerves that the Man upon whom this σημεῖον τῆς ἰάσεως, *Miracle of healing* was ſhewed, was more than forty Years old. *Vid. v.* 30.

562. *Acts* v. 31. Him hath God exalted with his Right Hand to be a *Prince* and *Saviour* for to *give Repentance* to Iſrael, and *Forgiveneſs of Sins.* Ἀρχηγὸν, N° 557. The *Leader to Life.* Σωτῆρα, *Saviour*, in giving Forgiveneſs of Sins. N° 440.

563. x. 36. The Word which God ſent unto the Children of *Iſrael*, preaching *Peace* by Jeſus Chriſt, He is Lord of all.

It is not *Peace of Mind*, or conſcience that is the immediate Point in View in this Place, but it is the oppoſite to Enmity to God and his Chriſt, or a Reconciliation of Man to them. Thoſe who *would not that our Lord ſhould reign over them*, are called *Luke* xix. 27. his *Enemies.* The *Gentile* World is commonly repreſented as in a State of *Enmity* to God, and are eminently called his *Enemies.* Thus *Rom.* v. 10. *If when we were* Enemies, *we were* reconciled *to God.* They were *Aliens from the Commonwealth of Iſrael*, and in that Light conſidered as *Enemies.* The *Jews* too, *as concerning the Goſpel, were* Enemies, *Rom.* xi. 28. Enemies *of the Croſs of Chriſt. Phil.* iii. 18. But Chriſt *is our* Peace, *who hath made both* [Jew and Gentile] *one, and hath broken down the middle Wall of Partition between us. Eph.* ii. 14. Preaching *Peace* therefore by Jeſus Chriſt, is calling both *Jew* and *Gentile* to be equally the People of God, and reconciling them to him who before were at Enmity with him. *v.* N° 630. 655.

564. *Acts* x. 43. To him give all the Prophets Witneſs, that through his Name whoſoever believeth in him, ſhall receive *Remiſſion of Sins.*

Not

Not of *all Sins*, but of ſuch as they had committed before they believed in Chriſt. *v.* N° 443. 447. 581. 584.

565. *Acts* xi. 14. Who ſhall ſpeak unto thee Words, by which thou ſhalt be *ſaved*, and all thy Houſe. *i. e.* ſaved from thy Sins; have them *forgiven*, or *paſſed over*, or *remitted*. *v.* N° 564.

566 17, 18. Foraſmuch then as God gave them the like Gift as he did unto us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God? When they heard, they—glorified God, ſaying, Then hath God alſo to the *Gentiles* granted *Repentance unto Life*.

Not that Chriſt made *Repentance efficacious* with God, (for that it always was) but God hath granted to the *Gentiles* an Opportunity of returning to him, and becoming his Subjects from whom they had revolted, and thus of having the Means of obtaining Life. *v.* N° 593.

567. xiii. 23. God according to his Promiſe raiſed unto Iſrael a *Saviour*. Be it known to you—that through this Man is preached unto you *the Forgiveneſs of Sins*. *v.* N° 440. 443. 564.

568. 26. To you is the Word of this *Salvation* ſent. *v.* N° 440.

569. 39. And by him all that believe are juſtified from all Things, from which ye could not be juſtified by the Law of *Moſes*.

Ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. This may ſignify either, *every one that believeth* IN HIM *is juſtified*, or, *every one that believeth is juſtified by him*. The latter ſeems to me the moſt probable Conſtruction. The meaning is, That in the *Jewiſh* Law, there were certain Crimes mentioned which if a Man were guilty of, no Atonement could be made for them, nor could the Sin be expiated by any Sacrifice.

But

But now to every Man that did believe in Jeſus, and came into his Kingdom, and accepted him for his King and Saviour, whether He were Jew or Gentile, all his Sins would be forgiven, and He would be treated as if he were juſt, and never had offended. *v.* N° 581.

570. *Acts* xiii. 48. I have ſet thee to be *a Light* of the *Gentiles*, that thou ſhouldſt be for *Salvation* unto the Ends of the Earth. *v.* N° 276. 280. 295. 391. 577.

571. xiv. 3. Which gave Teſtimony to the Word of his *Grace*. *v.* N° 210. 655. 693.

572. xv. 11. We believe that through the Grace of the Lord Jeſus Chriſt, we ſhall be *ſaved* even as they. *v.* N° 566. 581. 583.

i. e. That we *Jews* ſhall be ſaved exactly in the ſame Manner, and only by the very ſame Means as the *Gentiles* are ſaved, *viz.* by Faith. *v.* N° 569.

573. xvi. 31. Believe on the Lord Jeſus Chriſt, and thou ſhalt be *ſaved*, and thine Houſe. *v.* N° 572.

574. xvii. 3. Opening and alledging that Chriſt muſt needs have ſuffered, and riſen again from the dead. *v.* N° 461. 578.

575. 31. Becauſe he hath appointed a Day, in the which he will judge the World in Righteouſneſs, by that Man whom he hath ordained; whereof he hath given Aſſurance unto all Men, in that he hath raiſed him from the dead.

576. xx. 28. Take heed therefore unto yourſelves, and to all the Flock, over the which the Holy Ghoſt hath made you Overſeers, to feed the Church of *God*, which he hath purchaſed with *his own Blood*.

" The beſt and moſt antient Copies, (ſays Dr. " *Clarke* in his Scripture Doctrine, N° 538.) read " it, and the moſt antient Fathers cite it, The " Church of the *Lord*, and therefore that is pro-

" bably

" bably the true reading. Or if the Word, God, " be underſtood to mean the Father; (which if " that reading be allowed, is the moſt natural In- " terpretation) then, *his own Blood*, muſt ſignify, " *the Blood of his own Son.* Or laſtly, ſuppoſing " as before, that the Word, God, is genuine, and " ſignifies the Father, ſtill the following Words, " *He hath purchaſed with his own Blood*, may be " underſtood of Chriſt, in the ſame manner of " ſpeaking that we find uſed by St. *Luke*, ch. i. 16, " 17. Not much unlike to which is the Expreſſion, " St. *John* in his 1ſt Epiſtle frequently uſes; and " particularly 1 *John* iii. 5. *Ye know that* He *was* " *manifeſted to take away our Sins, and in* Him *is no* " *Sin:* Where the Words, *He*, and, *Him*, muſt of " Neceſſity be referred to Chriſt, though without " any antecedent mention of him; *the Father only* " having been before ſpoken of *v.* 1. *Behold what* " *manner of Love the Father hath beſtowed upon us*, &c. " And the ſame ſeems to be the true Conſtruction of " thoſe other Words, *v.* 16. Hereby perceive we the " Love of God, becauſe He (ἐκεῖνος) *viz.* Chriſt, " laid down his Life for us. Which St. *Paul* expreſ- " ſes more fully, *Rom.* v. 8. God commended his " Love towards us, in that while we were yet Sin- " ners, Chriſt died for us." The *Syriac* Verſion has it, *The Church of* Chriſt.

577. *Acts* xxvi. 18. To open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God, that they may receive *Forgiveneſs* of Sins, and Inheritance among them that are ſanctified, by Faith that is in me. *v.* N° 276. 567. 572.

It is not to be read as if it were, *ſanctified by Faith*, but a Comma is to be put after the Word, ſanctified. So that the *Gentiles* are here promiſed Forgiveneſs of Sins, and the Inheritance among the Saints in Light,

Light, through Faith in Chriſt. *v.* ch. xx. 32. where κληρονομία is uſed inſtead of κλῆρος.

578. *Acts* xxvi. 23. That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead. *v.* N° 574. 901.

579. *Rom.* i. 7. Grace be to you, and Peace from God the Father, and from the Lord Jeſus Chriſt. 2 *Cor.* i. 2. *v.* N° 655.

580. 16, 17. For I am not aſhamed of the Goſpel of Chriſt, for it is the Power of God unto *Salvation* to every one that believeth, to the *Jew* firſt, and alſo to the *Greek*. For therein is the Righteouſneſs of God revealed from Faith to Faith, as it is written, The Juſt ſhall live by Faith.

What is here attributed to the Goſpel is in 1 *Cor.* i. 24. called *Chriſt the* Power *of God and the* Wiſdom *of God*. And it is explained more largely, *Eph.* i. 19, 20. *what is the exceeding* Greatneſs of his Power *to us ward who believe, according to the working of his* mighty Power *which he wrought in Chriſt when he raiſed him from the Dead*. The Goſpel then is properly the *Power of God* unto Salvation, manifeſted in the *mighty Works* of our Saviour, and particularly in his *Reſurrection* from the Dead, to bring about His Ends, and to ſhew His Mercy, and Veracity at the ſame time.

By *the Righteouſneſs of God*, in this Place is meant His Mercy and Kindneſs to Man, and at the ſame time his Veracity and Truth in ſending his Son into the World according to his Promiſe. Thus *Rom.* iii. 5. *If our Unrighteouſneſs commend the* Righteouſneſs of God, *what ſhall we ſay?* The Connexion and Senſe ſtands thus: The Goſpel of Chriſt is a Manifeſtation of the Power of God to ſave all, both *Jews* and *Gentiles*, who believe: For by that, the Goodneſs and Veracity and Truth of God is revealed gradually, and the Schemes of his Pro-

vidence

vidence are opened, that the *Jews* ſhould have it preached *firſt to them*, and then the *Gentiles* ſhould have it; as it is written in the general, *the Juſt*, whether *Jew* or *Gentile*, *ſhall live by Faith*. From this Principle the Apoſtle immediately proceeds to argue, That neither *Gentile*, nor *Jew*, had, nor could have, any claim of Right to the Favour of God, becauſe the Wrath of God is revealed againſt all Ungodlineſs and Unrighteouſneſs of Man, of which both *Jew* and *Gentile* were guilty.

581. *Rom.* iii. 23. For all have ſinned and come ſhort of the Glory of God.

24. Being juſtified freely by his Grace, through the *Redemption* that is in Jeſus Chriſt.

25. Whom God hath ſet forth to be a Propitiation, through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt through the Forbearance of God.

For the underſtanding of theſe Words we muſt look a little back. The Apoſtle had been proving that neither *Jews* nor *Gentiles* had complied with the Laws they were reſpectively under; and that therefore if they expected any Happineſs from God, they muſt lay hold of his *free Grace*, and fly to *the Righteouſneſs of God, which is by Faith in Jeſus Chriſt unto all, and upon all that believe: For* all *have* ſinned, *and come ſhort of the Glory of God.* If therefore either *Jew* or *Gentile* are *juſtified*, or treated as righteous, it is and muſt be by the *Favour* or *Grace* of God; and this is beſtowed δωρεὰν, *gratis*, *freely*, *through the* Redemption *that is in Jeſus Chriſt.* This *Redemption* therefore is ſomething conſiſtent with God's *Grace*, beſtowed *freely*, or *gratis* upon *all*. Nor can it be any thing purchaſed *of* God, becauſe we are expreſsly ſaid to be *purchaſed to God. Rev.* v. 9. Now if we were *God*'s already, we could not be bought *to* him, or *for* him again:

And

And we must have been *His*, if we had been purchased *of* him, or redeemed *from* him by any *Price* or *Ransom* paid to him. The *Redemption* therefore that is *in* or *by Jesus*, is the Deliverance of us from Sin and its Effects, making us the Servants of God. And how this is done is manifest from the Apostle, *That we are* justified by Faith, *and by That have* Peace with God *through our Lord Jesus Christ*, ch. v. 1. Our former Sins are not brought to account to us, if we become real Disciples of Christ. But then it must be remembred that the Apostle is not speaking of the Sins committed by such as *are* Christians, for they are all to be accounted for at the Judgment Seat of Christ. Nor have we *Redemption* from them, but by a particular and express Repentance. It must likewise be remembered that the Apostle is speaking of both *Jews* and *Gentiles* in general all along; and is proving that the *Gentiles* were justly made the People of God, and were not liable to Subjection to the Law of *Moses*. The Word *All* is equivalent to *Jews* and *Gentiles* considered in general: All are justified *freely*; not every *particular Person*, for that is so far from being true, that *many* of the *Jews* were *cast off*, c. xi. and many of the *Gentiles* are not yet, nor have hitherto, come in.

The ἀπολύτρωσις therefore, the *Redemption*, which is by Christ Jesus, is the freeing All from the Inconvenience that all, both *Jews* and *Gentiles*, lay under from the *Sins that are past*, ver. 25. and making them capable of obtaining the *Glory of God*, i. e. the Inheritance which he designed for such as should become New Creatures, notwithstanding they had been guilty of such Actions as made them Enemies to God.

This Deliverance was to be had only through Christ, *whom God hath set forth to be a* Propitiation, ἱλαστήριον, *through Faith in his Blood*. To understand this,

this, we must see what the ἱλαστήριον, or *Mercy Seat*, was, and what were its Uses. For though our Translation has rendered this Word in this Place, *Propitiation*, yet that is not its Meaning; nor does it ever signify any such Thing. The ἱλαστήριον, is described at large. *Exod.* xxv. 17—22. and the Use of it is there mentioned. *Thou shalt put the* Mercy Seat *above upon the Ark—and there will I* meet with thee, *and I will* commune with thee *from above the Mercy Seat, from between the two Cherubims which are upon the Ark of the Testimony, of* all Things *which I will* give thee in Commandment *unto the Children of* Israel. This was the *Mercy Seat*; and when it was finished as described here, and ch. xxxvii. it is observed, *Numbers* vii. 89. that *when* Moses *was gone into the Tabernacle of the Congregation to* SPEAK *with him*, [*God*,] *that he heard* the Voice of one speaking unto him from off the Mercy Seat, *that was upon the Ark of Testimony from between the two Cherubims, and he* spake unto him.

One cannot but observe by the Bye, that in the Temple at *Delphi*, there was placed a Table, or τετραπὸς λίθος, a four-footed Table, ὃς ἐστι ἱερὸς τοῦ Θεοῦ, which was *sacred to the God*; and which is rarely mentioned. Dr. *Gale* in his Notes on *Jamblichus* thinks this not the Stool on which the Prophetess sat, but a Table which *Josephus, Hist. l.* 3. c. 7. and *Pliny* mentions, and which is not to be confounded with the *Tripos*. *Jamblichus* calls this ἕδρα Θεοῦ, the Seat of the God. *V. Jamblic. de Myster.* p. 73.

But to proceed: As the *Mercy Seat* was the particular Place appointed by God from which he would *give his Commandments to the Children of* Israel, so Christ is represented as the *Mercy Seat*, because from him the Will of God is made known to all Mankind: By and through him God has declared his Will to Man, and he has *set him forth*, or appointed

pointed him to come into the World to *manifeſt his Words*. And accordingly our Saviour declared, *I have given to them the* Words *which thou gaveſt me*, John xvii. 8. or *Thy* Word, ver. 14. And here St. *Paul* declares the Meaning of his Expreſſion, and the Reaſon of it, by adding the very Point in which Chriſt reſembled the *Mercy Seat*, viz. to DECLARE his Righteouſneſs *for the* Remiſſion *of* Sins *that are* paſt *through the Forbearance of God*: To declare, *I ſay*, *at this Time* his Righteouſneſs, *that he might be juſt, and the Juſtifier of him which believeth in Jeſus*. It is εἰς ἔνδειξιν to the Demonſtration, or clear Manifeſtation of his Righteouſneſs, *i. e.* his *Mercy* in paſſing over Sins that are paſt, through the *Forbearance of God*; and his *Truth*, in ſending *the Chriſt*, as he had promiſed.

But it will be aſked, what Relation has the *Blood* of Chriſt to the *Mercy Seat? God hath ſet forth Chriſt to be a* Mercy Seat, *through Faith in his* BLOOD. This ſhould look as if ἱλαστήριον were a *propitiatory Victim*, the *Blood* of which was offered unto God to appeaſe him.

The Anſwer is, that we are aſſured, ver. 24. that as *All*, both *Jew* and *Gentile*, had *ſinned*, ſo all were juſtified *freely*, *gratis*; and it is the conſtant Doctrine of the New Teſtament that we are ſaved by *Grace*, or Favour, as will appear ſufficiently. Now as it is all along declared that we are *ſaved by Grace*, through Faith, *Eph.* ii. 5. 8, So here God is ſaid to have *ſet forth Chriſt as the Mercy Seat*, by him *manifeſting his Will*, that through Faith we ſhould obtain Deliverance from Sins that are paſt; that God would mercifully *paſs over them* through his great Forbearance, *at the preſent Time*, i. e. when he had ſent his Son into the World to manifeſt that Righteouſneſs by Faith which he has appointed, in order to ſhew himſelf ready to juſtify *All* that believe in Chriſt.

But ſtill this Paſſage is not cleared of all its Difficulties. For it is not ſaid only *through Faith*, but through Faith in his *Blood*.

Now were the Words, *through Faith*, omitted, as I find they are in the *Alexandrian* Copy, and by *Chryſoſtom* in his Commentary; then the Senſe would be, that God had ſet him forth as a *Mercy Seat in his Blood*, i. e. that as the *Mercy Seat* was ſprinkled with *Blood*, *Lev.* xvi. 14, 15, in alluſion to That Rite, Chriſt is ſaid to be the *Mercy Seat* in his own Blood. But if the Words *through Faith*, are to be retained, then the Conſtruction is not *through Faith in his Blood*, but the Words, through Faith, are to be read with a Stop, or as in a Parentheſis, and *in his Blood*, is to be joined to ἱλαστήριον, or *Mercy Seat*. There is no where elſe in the New Teſtament any ſuch Expreſſion that I remember, as *Faith in* Chriſt's *Blood*; how often ſoever other things are ſpoken of it. Nor is it eaſy to conceive the Meaning of ſuch an Expreſſion. What the Apoſtle alluded to is This: When the High Prieſt entered the Holy of Holies, he was *to kill the Goat of the Sin Offering that was* for the People; *and to bring its Blood within the Veil, and do with that Blood, as he did with the Blood of the Bullock, and ſprinkle it upon the* Mercy Seat, *and before the* Mercy Seat, *and he ſhall* make an Atonement *for the Holy Place, becauſe of* the Uncleanneſs *of the* Children *of* Iſrael, *and becauſe of their* Tranſgreſſions in all their Sins; ſo when Chriſt was *ſet forth by God as the* Mercy Seat, he was conſidered as ſprinkled with his own Blood; and as the Tranſgreſſions of all the *Jews*, were, on this Occaſion, paſt over or forgiven, ſo Chriſt dying, as he did, is here conſidered as the *Mercy Seat*, from which God declared his Pleaſure to forgive the Sins of all People, Gentiles as well as Jews. This whole Paſſage therefore is thus to be paraphraſed.

582.

582. *Rom.* iii. 23. For all have ſinned and come ſhort of the Glory of God.

23. The Righteouſneſs of God is now made manifeſt to all, *Gentiles* as well as *Jews*, becauſe *All*, as is proved already, ch. i, ii, iii. have been guilty of notorious Sins, ſuch as muſt exclude them from that Glory, that Inheritance, which he has prepared, and deſigns, for ſuch as love him.

583. 24. Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt.

24. In order to their obtaining this State of Happineſs, they muſt not depend upon the *Works* which either *Jews* or *Gentiles* have done, nor upon any Advantages which even the *Jews* have had from their Law. If they put the Iſſue of their Cauſe upon any ſuch Things, they will fail them: Nor can they appear righteous before God. This therefore being laid aſide, they muſt conſider the Love of God to Mankind; the Love of God, I ſay, who has *freely*, of his own accord, out of his abundant Mercy and Kindneſs, by his Favour and free Gift, condeſcended to treat both *Jew* and *Gentile* as if they were righteous, through Jeſus Chriſt, who has delivered them from all the Evil Effects of their Sins, and has brought them, notwithſtanding their being grievous Sinners, to be the Sons of God.

584. 25. Whom God hath ſet forth to be a Propitiatory, through Faith in his Blood, to declare his Righteouſneſs, for the Remiſſion of Sins that are paſt, through the Forbearance of God.

25. This was done by *Jeſus Chriſt*, whom God hath appointed to be as it were a *Mercy Seat*, where on he hath appeared and declared his Will to Mankind. As on that He formerly converſed with *Moſes*, and there diſcovered his good Pleaſure, ſo by Chriſt he now diſcovers his good Will to *all*, to *Gentiles* as well as *Jews*, and declares the Righteouſneſs which is by

Faith, to be the Thing that will make all [*Gentiles* as well as *Jews*,] acceptable to him. Nor ought it to ſeem ſtrange that Chriſt is called a *Mercy Seat*; for in this he reſembles it; that as That was ſprinkled with Blood, ſo likewiſe was Chriſt with his own Blood: As the Sins of all the People were remitted, at that Place, and at that Time, by the Blood of the Goat, ſo the Sins of the whole World were now remitted through Faith in Jeſus, who condeſcended to die for all. He came into the World to declare the actual Goodneſs and Mercy of God; and to ſhew that he is willing to accept *all* that come into a Belief in Chriſt, notwithſtanding their paſt Sins.

585. *Rom.* iii. 26. To declare, I ſay, at this Time his Righteouſneſs, that he might be juſt, and the Juſtifier of him which believeth in Jeſus.

26. God, I ſay, is willing to overlook all that is paſt, through his great Forbearance; and has himſelf ſpoken to, and appointed Chriſt to *declare* his Righteouſneſs, and to ſhew that he is as good as his Word, in ſending his Son into the World, notwithſtanding Mankind's not deſerving ſuch Kindneſs; and to ſhew too that he is reſolved to treat as righteous every one that believeth in Jeſus.

586. iv. 5. To him that worketh not, but believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs. *v.* N° 582—585.

587. 24, 25. It was written,—For us alſo to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the Dead, who was *delivered for our Offences*, and was raiſed for our Juſtification.

Ος παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν. It may be obſerved that when the Word παραδίδωμι is joined with διὰ in an Accuſative Caſe, the Motive or Reaſon is aſſerted. Thus *Matt.* xxvii. 18. it is ſaid of *Pilate*, that he knew

knew that the People *had delivered up Jeſus* to be crucified διὰ φθόνον, through the mere Motive of *Envy*. Rom. i. 24. διὸ, *for which Reaſon God gave them up to Uncleanneſs*. And *ver.* 26. διὰ τοῦτο, *for this Cauſe God gave them up to vile Affections*. So here our Lord was delivered to Death, διὰ, on account of, *our* Offences. *Our* Offences were the Reaſon why he was delivered up to Death. Thus *Eſai.* lxiv. 7. *And haſt conſumed us becauſe of our Iniquities*; in the *Septuagint* it is, παρέδωκας ἡμᾶς διὰ τὰς ἁμαρτίας ἡμῶν. And again, *Eſai.* liii. 12. καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη, or as the *Alexandrian* MS. has it ἁμαρτίας, *He was delivered becauſe of their Sins*. For the further Explication of this, it muſt be obſerved that St. *Paul* expreſsly aſſerts, *Rom.* vi. 23. *The Wages of Sin is Death*. Now we are aſſured by St. *Peter*, 1 Ep. ii. 22. Chriſt *did no Sin*. And St. *Paul*, 2 Cor. v. 21. *He hath made him to be* Sin *for us*, who knew no Sin, *that we might be made the Righteouſneſs of God in him. We have an High Prieſt—which was in all Points tempted as we are*, yet without Sin. *Heb.* iv. 15. If then Chriſt had *no Sin*, and yet was put to *Death*; it is impoſſible that he could be put to Death *on Account*, or *by Reaſon*, of his *own Sins*; it muſt therefore be *for*, or *on account of*, OUR Offences. For if *Death* be the Wages of Sin, thoſe Wages can only be paid where there is Sin; *i. e.* no one could *die*, or be put to Death, where there had been no Sin committed. Since Chriſt therefore was delivered up to *Death*, it muſt be *for*, or *through*, or *by Reaſon of*, διὰ, *our* Tranſgreſſions. Had it not been for them, he would never have been delivered up to Death upon the Croſs. *v.* N° 671. 918.

And was raiſed for our *Juſtification*. As he died on account of *our* Tranſgreſſions, having none of his own, ſo he was raiſed from the Dead on account of our Juſtification; *i. e.* to give Aſſurance that God would juſtify, *i. e.* treat as if they had

not been Sinners, all ſuch as believed in him. Had He been a *Sinner*, he had not riſen again; nor would God have ſet his Seal to confirm his Doctrines, had they been falſe. But as he was raiſed from the Dead, we might have the fulleſt Aſſurance of our Acceptance with God through him; and of our having Life everlaſting. *v.* Nº 783. Accordingly it follows,

588. *Rom.* v. 1. Therefore being *juſtified by Faith*, we have *Peace* with God, through our Lord Jeſus Chriſt. *v.* Nº 655.

589. 2. By whom alſo we have Acceſs by Faith, into this *Grace* wherein we ſtand, and rejoice in hope of the Glory of God.

In this Chapter the Apoſtle ſhews that the *Gentiles*, coming into a Belief that *Jeſus* was *the Chriſt*, were accepted by God, and could have the ſame *Acceſs* to him, being *reconciled*, as the *Jews* themſelves could have. They were juſtified upon the ſame Condition that *Abraham* himſelf was; and as they were admitted now by Faith into the Kingdom of God, they had, through Chriſt, *Peace with God*, though they formerly were *Enemies*, ver. 10. They were now received into his Grace or Favour. St. *Paul* ſays, ch. iii. 30, God will juſtify the Circumciſion, ἐκ πίστεως, the Uncircumciſion, διὰ πίστεως: And univerſally, that he will juſtify Man πίστει, *by Faith*, ver. 28. It appears that God all along deſigned, that *Faith* ſhould be counted to Man *for Righteouſneſs*, or that he that did believe in Chriſt ſhould be treated as *righteous*, by having his *paſt Sins* forgiven, or *paſt over*; and he that is thus treated, is *juſtified*. When he ſays that the Heathen were juſtified ἐν τῷ αἵματι αὐτοῦ. ch. v. 9. this alludes to what he had ſaid before, ch. iii. that Chriſt was a *Mercy-Seat in his Blood*, *v.* 25. *v.* Nº 581. Or to his being delivered up to Death on account of our Sins. *v.* Nº 587.

590.

590. *Rom.* v. 6. For when we were yet without Strength, in due Time Chriſt died for the ungodly.

Ἔτι γὰρ χριστὸς, ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν, ὑπὲρ ἀσεβῶν ἀπέθανε. So I find it pointed in ſome Editions, *viz.* in that of *Straſburgh*, 1524; of *Baſil*, 1571; and it makes good Senſe if ſo conſtrued; we being weak *according to the Time*, *juxta rationem temporis*. If κατὰ καιρὸν be conſtrued with ἀπέθανε, as it ſtands in moſt, if not all the later Editions, it is to be underſtood as in our Tranſlation.

The Apoſtle is ſpeaking concerning the *Gentiles*, whom here he deſcribes *in general*, as ἀσθενεῖς, ἀσεβεῖς, ἁμαρτωλοὶ, ἐχθροὶ, *weak*, *ungodly*, *Sinners*, *Enemies*; Terms by which the *Gentiles* are deſcribed, *v.* Mr. *Locke* upon this Paſſage. His Deſign is to ſhew what he keeps conſtantly in his View, that *They* might be made the People of God as well as the *Jews*, and might be brought to have *Peace with God*, notwithſtanding they had hitherto been *Aliens from the Commonwealth of* Iſrael. Dying therefore *for* the Ungodly is dying for their Good; by means of Death to procure a great Advantage to them. It is very true, as *Grotius* well expreſſes it, that except Chriſt had died, we ſhould have died; and becauſe Chriſt died, we ſhall not die eternal Death. *Niſi Chriſtus eſſet mortuus*, *nos fuiſſe morituros*, *& quia Chriſtus mortuus eſt*, *nos non morituros morte æternâ*, Grot. de *Satisfact.* ch. ix. For neither *Jew* nor *Gentile* would have received the eternal Life which is the Gift of God, had not Chriſt come into the World, and done as he did for us. But then it is obſervable, that *Life* is imputed to our Saviour's *coming*, and to his *deſcending from* Heaven. *John* vi. 33. 50, 51. 58. x. 10. —— to the *knowing* the Father *to be true God*; and to the Knowledge of *Jeſus whom he had ſent*. xvii. 3. as well as to the *Death* of Chriſt. But as his Death was the moſt eminent and remarkable Inſtance of his Obedience and Love for

Mankind; and as He could not have incurred Death, having never been guilty of the Breach of any Law to which Death was annexed as a Sanction, nor being deſcended of mortal Parents; therefore the Circumſtance of his Death is eminently and remarkably inſiſted on every where. *v.* N° 591—593.

591. *Rom.* v. 7. For ſcarcely for a righteous Man will one die; yet peradventure for a good Man ſome would even dare to die.

592. 8. But God commended his Love towards us, in that while we were yet Sinners Chriſt died for us. *v.* N° 590.

593. 9. Much more being now juſtified *by his Blood*, we ſhall be ſaved from Wrath through him. *v.* N° 921.

The Reaſoning of the Apoſtle ſtands thus. At the cloſe of the preceding Chapter he had obſerved that Chriſt did not die on account of *his own* Sins, but for, or on account of, *our* Sins: We therefore of the *Gentiles* have now *Peace* with God, into whoſe Favour we are admitted. For though we *Gentiles* were very juſtly looked upon as *ungodly*, not knowing God, *nor retaining him in our Knowledge, without God in the World*, Rom. i. 28. Eph. ii. 12. *and by Nature the Children of Wrath*, Eph. ii. 1. 3. Yet at the proper Time Chriſt died for *us*, to deliver *us* from thoſe Sins which kept *us far off* from God, and to reconcile *us* to God, or *make* us *nigh by the Blood of Chriſt*. ibid. *ver.* 13.

This was a great Act of *Love in God* in ſending his Son to die for the Advantage of us *Sinners of the Gentiles*: Gal. ii. 15. even before we had ſhewn any Diſpoſition in ourſelves to return to God. But now, ſince the Conditions of our Acceptance are propoſed, and our *Faith* is counted to us for Righteouſneſs, and we have ſuch Aſſurance of the *Love* of God to *us*, evidenc'd ſo ſtrongly by the Holy Ghoſt's being given us, we may boaſt in hope of the Glory of God. And much more may we now depend

depend upon God's Goodneſs, ſince we may be aſſured that we ſhall be ſaved from future Wrath through him, who has condeſcended to die for us.

594. *Rom.* v. 10. For if when we were Enemies we were reconciled to God by the Death of his Son, much more being reconciled, we ſhall be ſaved by his Life. *v.* N° 322. 922.

If we, Gentiles, were reconciled to God, and have had Peace offered to us, even whilſt we were in Rebellion againſt God, through the Means of the *Death* of Chriſt, we have much more Reaſon to be ſure, that we ſhall be ſaved from all future Anger of God, or *from the Wrath to come*, by his *Life*. For ſince He is raiſed from the Dead, and now *lives*, we may be ſure he will take care of thoſe for whom he *died*.

It may be proper to take notice, that *Plato*, in his *Convivium*, in *Ariſtophanes*'s Diſcourſe, uſes the Word διαλλαχθέντες Θεῷ, for Mens *being reconciled to God*.

595. 11. And not only ſo, but we alſo joy in God through our Lord Jeſus Chriſt, by whom we have now received the *Atonement*.

How the Word, καταλλαγὴ, comes here to be interpreted, *Atonement*, is not worth while to enquire. It ſhould have been, *Reconciliation*, as it is twice in the preceding Verſe rightly rendered, *reconciled*. The *Gentiles* were in a State of *Enmity* to God, Subjects to other Gods, and therefore in a State of Rebellion to the God of Heaven. But now they were *reconciled to God*, and brought Home to him by means of the Death of Chriſt; and no doubt if they were reconciled by means of his Death, they would be ſaved by his Life: They could now Glory in God as *their God* through Jeſus Chriſt, who had brought about this *Reconciliation* to Him, and made them to be his People.

It muſt be obſerved, that wherever mention is made of *Reconciliation*, καταλλαγὴ, to God in the New

New Teſtament, it refers to reconciling either the Heathen World, or ſuch as had ceaſed to be the People of God, to God, and the making them the People of God, and granting to *them* the Privileges of his Kingdom. *v.* N° 218. The *Jews* were not in a State of *Enmity* to God, but were his People already, engaged by Covenants and Promiſes, and therefore did not want a *Reconciliation*. The *Heathens* were excluded all ſuch Favour; but now by Chriſt, they who were *Enemies* were *reconciled* to God, and had *Peace* with him. Theſe Texts, therefore, do not concern either particular Perſons, (for the Apoſtle is not ſpeaking of ſuch) nor ſuch as are already *Chriſtians*, and initiated by Baptiſm into God's Kingdom. Such are not the *Enemies* here ſpoken of; and therefore the Application of theſe Paſſages to ſuch is not ſtrictly juſt. It is true, that the *Gentiles*, conſidered in general, were *reconciled* to God by the Death of Chriſt, and would be ſaved through him: And yet it is as true, that many particular Perſons among them, who were reconciled, will finally be puniſhed, or not ſaved. The *Gentiles* were *ſaved from the Wrath to come*, *ver.* 9. and yet many of them will fall ſhort of the Glory of God. The not obſerving this Difference, and the applying to *particular* Perſons what was ſpoken of both *Jews* and *Gentiles*, in *general*, has been the Source of infinite Miſtakes. The *Jews* were the peculiar People of God, conſidered collectively or nationally; but yet with many of them God was diſpleaſed, on account of their perſonal ill Behaviour. So now the *Gentiles* are made the peculiar People of God; yet thoſe of them that live unworthy their Vocation will finally be rejected by God.

It may further be aſked, why the *Gentiles* are ſaid to be reconciled *by the Death*, καλλλάγημεν διὰ θανάτου;

θανάτῳ; and juſtified ἐν τῷ αἵματι, by *the Blood of Chriſt*, more than by his *Life?* The Anſwer is, The Death of Chriſt was the *Means* by which their Reconciliation was brought about, and by which they were put into ſuch Circumſtances, and ſuch Relation to God, that they could now rejoice in him as their God, and being reconciled would be ſaved by him who *roſe from the Dead, that he might be Lord of all both dead and living.* Rom. xiv. 9. But this will require a little more Explanation.

God all along deſigned in the proper Time to ſend his Son into the World, that *he might make known the Riches of his Glory on the Veſſels of Mercy, which he had afore prepared unto Glory: Even us whom he hath called, not of the* Jews *only, but alſo of the* Gentiles, Rom. ix. 23, 24. The Method by which this was done, was this: Firſt to preach the Goſpel to the loſt Sheep of the Houſe of *Iſrael*, and then by degrees to *all Nations.* Acts i. 8. The *Jews* were in Expectation of a Salvation of quite a different Kind—*to* be ſaved *from their* Enemies, *and from the Hand of all that* hated *them*; and little thought of a *Salvation by the Remiſſion of their Sins*; or that their *Meſſiah* was to *give Light to them that ſit in Darkneſs, and in the Shadow of Death, and to guide their Feet in the Way of Peace.* Luke i. 71, 74, 77. 79. When therefore *Jeſus* came and preached a Salvation ſo different from, and contrary to their Expectations, it is not at all to be wondered at that He became a ſtumbling Block, or that the *chief Prieſts and Rulers delivered him to be condemn'd* to Death, *and crucified him.* Luke xxiv. 20. After he was *dead*, the *Jews* conceiv'd ſtill leſs Inclination to receive him as their *Meſſiah*, and were *filled with Envy, and ſpake againſt the Things which were ſpoken by* Paul, *contradicting, and blaſpheming.* Acts xiii. 15. The great *ſtumbling Block* to them was *Chriſt* crucified. 1 Cor. i. 23. a Difficulty, which they could never

never get over, and for that Reaſon they rejected the Goſpel, and *put it away from* them. In this State the Apoſtles turned unto the *Gentiles*, and preached Chriſtianity to them, and *Salvation unto the Ends of the Earth.* Acts xiii. 46, 47. Thus through *the Fall of the* Jews *Salvation came unto the* Gentiles; and as the Death of Chriſt was the great Occaſion of the Fall of the *Jews*, ſo was it of the *Reconciliation* of the *Gentiles*, and of the true *Riches* of the World. *Rom.* xi. 11, 12.

This ſhews very clearly, how the *Gentiles* were in Fact reconciled διὰ θανάτου, *through the Death*, or, by Means of the Death of Chriſt; and being reconciled, will be ſaved by his Life. *v.* N° 635. 693.

596. *Rom.* v. 12. Wherefore as by one Man Sin entered into the World, and Death by Sin, and ſo Death paſſed upon all Men, for that all have ſinned. *v.* N° 321.

As this Section contains a very important Doctrine, it requires a very particular Explanation, and therefore I ſhall conſider it diſtinctly. *Adam* ſinned, and by that means Sin entred into the World, and Death by Sin. Sin hath *reigned unto Death*, *v.* 21. And *the Wages of Sin is* Death. c. vi. 23. If therefore Men are by any Means *made free from Sin*, they have their *End everlaſting Life.* ibid. *v.* 22. Now *the* Gift *of God* is eternal Life *through Jeſus Chriſt our Lord. v.* 23. With a conſtant View to this it is, that our Saviour preached, that whoſoever *believed on him ſhould have* everlaſting Life. *John* vi. 40. 47. *ſhould not die, ſhould live for ever*, 50, 51, 54. ſhould *have Life, and have it more abundantly.* ch. x. 10. *ſhould not ſee* Death, *taſte* Death, *for ever.* ch. viii. 51, 52. *ſhould not* periſh for ever. ch. x. 27. *ſhould not* died for ever. ch. xi. 25, 26. This *Gift* of God is here by the Apoſtle conſidered, and with a View to this we are to underſtand very many Paſſages of

Sacred

Sacred Writ. Death then paſſed upon all Men without any Crime or Offence in Them, but as they were deſcended from a mortal common Parent: As it paſſed upon all Men, it is therefore very fit that the *Gift* of God ſhould likewiſe be extended to all. All that follows to ver. 18. is to be read as in a Parentheſis; and at ver. 18. we ſhall find what the free Gift was, that is to anſwer to the Effect of the one Offence to which it was oppoſed. The Meaning of the Apoſtle is, "We (*Gentiles*) can and do glory "now in God, as our God through Chriſt, by means "of whom we have received *Reconciliation.* And the "reaſon why we glory in God is, that he has removed "the great Evil under which we laboured. For as "Sin entered into the World by Means of one Man, "and Death by Sin, and thus Death paſſed upon all "Men, or on account of which all were made "mortal; ſo now Righteouſneſs has entered into "the World by one Man, and Life by Righteouſ-"neſs, and thus Life has paſſed upon all Men "that will accept it." Thoſe Words ἐφ' ᾧ πάντες ἥμαρτον, *for that all have ſinned*, or have been treated as mortal, occaſioned the Parentheſis in which the following ſix Verſes are to be included. *v.* N° 331.

To the Paſſages mentioned N° 323, where *to Sin*, ſignifies to be *treated as a Sinner*, add the following. *Bathſheba* ſays to *David—When my Lord the King ſhall ſleep with his Fathers, I and my Son* Solomon, *ſhall be* Sinners; Ἁμαρτωλοί. 1 *Kings* i. 21. *i. e.* We ſhall be *treated as if we had been Sinners* by *Adonijah*, if he aſcends the Throne: She means, *We ſhall be put to death.* And thus the Pſalmiſt, *The Lord will not leave* [the Righteous] *in the hand* [of the wicked] *nor* condemn *him*, (it is in the Original יַרְשִׁיעֶנּוּ, *treat him as a Sinner, make him* a Sinner) *in judging him.* Pſal. xxxvii. 33. And St. *Paul* in this Chapter ver. 19. *As by one Mans Diſobedience* many were made Sinners, *ſo by the Obedience*

dience of One, many ſhall be made Righteous. καθίσαθησαν ἁμαρτωλοὶ, and Δίκαιοι καταστήσονται, *treated as Righteous*, and, *treated as Sinners.*

597. *Rom.* v. 13. For until the Law, *Sin* was in the World; but *Sin* is not imputed where there is no Law.

598. 14. Nevertheleſs, *Death* reigned from *Adam* to *Moſes*, even on them that had not ſinned after the Similitude of *Adam*'s Tranſgreſſion, who is the Figure of him that was to come.

Death came into the World thro' *Adam*'s Tranſgreſſion, and all Men became mortal through his Sin. But though Sin was in the World before the Law of *Moſes*; and Death too, before the Law of *Moſes* annexed Death to ſeveral Tranſgreſſions; yet the particular Sins of Men were not reckoned to them as the Cauſe of their Death, before any poſitive Law, appointing Death as its Sanction, was in being, *but*, ἀλλὰ, Death reigned from *Adam*'s Time to *Moſes*, *even* upon ſuch as had not ſinned after the *Likeneſs* of *Adam*'s Tranſgreſſion, *viz.* againſt a poſitive Law. *Adam*'s Tranſgreſſion was the Violation of an expreſs poſitive Command of God; and ſo was their Tranſgreſſion who violated the Law of *Moſes*. But all between theſe Times had no ſuch expreſs Command, which if they violated, made them liable to Death. They muſt therefore die, as being mortal through *Adam*, who in ſeveral Reſpects is like him that was to come. *v.* N° 325.

599. 15. But not as the Offence, ſo alſo is the free Gift. For if through the Offence of one, the many be Dead; much more the Grace of God, and the Gift by Grace, which is by one Man, Jeſus Chriſt, hath abounded unto the many. *v.* N° 325.

Adam

Adam indeed is like him that was to come, but not in every Inſtance. There is a Difference betwixt them in reſpect of the *Offence* of the one, and the *free Gift* of the other. Through *Adam*'s Offence the *many*, οἱ πολλοὶ, have died. The Apoſtle does not, could not ſay, *all* have died through the Offence of one; becauſe the Law of *Moſes* annexed Death to ſuch as did not obſerve it. There were *many* that died for the Breach of that Law; and thoſe who periſhed by the Flood, and the People of *Sodom*, died, but not through the Offence of *Adam*; though they would have died through his Offence, had not theſe Accidents intervened.

Οἱ πολλοὶ indeed, *the Many*, the groſs of Mankind, *died* through the Offence of *Adam*; but the Grace of God and the Gift by Grace, which is by Chriſt, hath abounded to *the many*. The Gift by Grace is eternal Life, which is now offered to all, and which All may lay hold of if they pleaſe; and it is ſomething far more excellent than a mere preſent Life: And as this is a much greater Good, than what was loſt in *Adam*, the Grace of God and the Gift by Grace, hath *abounded* to the many in this reſpect. And ſo again,

600. *Rom.* v. 16. And not as it was by one that ſinned, ſo is the Gift: for the Judgment was by one to Condemnation; but the free Gift is of many Offences unto Juſtification. *v.* N° 328.

Here is a ſecond Difference betwixt the firſt and the laſt *Adam*, *viz.* That the *one* Sin of the former was the Reaſon why Death reigned; but the Gift of the laſt *Adam* was to extend to *many* Sins.

601 17. For if by one Man's Offence Death reigned by one; much more they which receive abundance of Grace, and of the Gift of Righteouſneſs, ſhall reign in Life by one Jeſus Chriſt.

For

For if by means of one Sin of one Man a preſent Death reign'd, they which receive the Gift of eternal Life have a great Surplus, of which they may reaſonably boaſt, *viz.* not only that *all* their Sins are forgiven, but notwithſtanding them they ſhall *reign* in Life by one Jeſus Chriſt. *v.* N°. 512.

602. *Rom.* v. 18. Therefore as by the Offence of one upon all Men to Condemnation; even ſo by the Righteouſneſs of one, unto all Men unto Juſtification of Life.

Here the Apoſtle reſumes what he had begun, ver. 12. as appears from the Words διὰ τοῦτο, *wherefore*, and Ἄρα οὖν, *therefore*. In order then to judge of his reaſoning, it muſt be obſerv'd that he had ſaid, *by one Man Sin entered into the World, and Death by Sin, and ſo* Death *paſſed upon all Men.* He now argues here, as by one Man's Offence there was *ſomething* that was extended to all Men to Condemnation; ſo in like Manner by one Man's Righteouſneſs there was ſomething that extended to all Men, to Juſtification of Life. Δικαίωμα is juſt the contrary to παράπτωμα. *Adam* tranſgreſſed, and it made his Deſcendants all ſubject to Death which reigned over them: *Chriſt* never did tranſgreſs, but was righteous, and therefore ſuch as believed on him and obeyed his Commands, were to live for ever by or thro' Him. *v.* N° 512. 601.

603. 19. For as by one Man's Diſobedience many *were made* Sinners; ſo by the Obedience of one, ſhall many be made righteous.

This I think is to be interpreted, *were conſtituted*, κατεστάθημεν, or κατεστάθησαν. As Οἱ πολλοὶ, The many, The World in general were really *conſtituted*, i. e. *treated* as Sinners,—as if they had been guilty of ſinning againſt an expreſs Law given to *Adam*; ſo through one Man's exact Obedience ſhall the many, the World, be treated as if they had been guilty of no Sins at all. As one Man's Diſobedience

was

was the Reaſon of all Men's being *treated as Sinners*; i. e. *of their dying*, ſo διὰ, through, or by Means of, one Man's Obedience *many* are made and treated as if they had been quite righteous. *v.* N° 189.

Here one may ſee the Reaſon why St. *Paul* in this Paſſage ſpeaks often of οἱ πολλοὶ, *The many*; the many *that were made Sinners*; the many *that were made righteous*; the many *to whom Grace abounded*. And yet when he was ſpeaking of the Offence of *Adam*, he ſays it *was upon* All Men *to Condemnation*. It was indeed upon *all Men* to Condemnation; nor was it a Matter of *Choice* whether they would be *mortal*, or not. But it is now put into our *own Powers*, whether we will partake of *eternal Life*, or not. And ſince *many* to whom Grace abounded would comply with the Terms, whilſt others would reject the Counſel of God, hence he ſpeaks of *the many* that were *made righteous* and the *many that were made Sinners*. *v.* N° 599.

604. *Rom.* v. 20. Moreover the Law entered, that the Offence might abound: but where Sin abounded, *Grace* did much more abound. *Vid.* N° 330.

605. 21. That as Sin hath reigned unto Death, even ſo might Grace through Righteouſneſs unto eternal Life, by Jeſus Chriſt our Lord.

The Reaſon why the Law of *Moſes* came in *without being taken notice of*, παρεισῆλθε, was this: All died in *Adam*; but the Law coming in promiſed *Life* to the Obſervers. But then the Jews *dying* like other Men, the Law was not taken notice of, as making any Difference in Things. The Offence of one Man by one Sin had its Effect in ſubjecting all to *Death*: And the Law affixing Death to particular Sins, made it that no one conſidered or thought of Death in its true Light, ſince it was in

many Caſes the Conſequence of Men's own *perſonal Offences* as well as of *Adam*'s Offence. But then as Sin abounded to *Death*, Grace has reign'd to *eternal Life* through *Jeſus Chriſt*. *v.* N° 330. 331.

It may be ſtill ſaid, that we ſee that *all* die; how then is it true, that the Gift of God has abounded to *Life* to ſuch as believe in Chriſt? The Caſe I take to be thus: In *Adam* all Mankind became *mortal*; and as deſcending from him they *died*: The Promiſe made to Man in Chriſt is, that ſuch as believed in him, ſhould *never die*, or not *die for ever*. They were all to *die*, as in Fact we all do; but then they that believe in him were not to *ceaſe to act*, but were to continue in Exiſtence and *Senſibility*, to that Age when all ſhall give an Account of their particular Actions. And thus *as Sin had reigned unto* Death, *even ſo might* Grace reign *through Righteouſneſs unto* eternal Life *by Jeſus Chriſt our Lord*. *V.* Heb. ii. 14, 15. *v.* N° 331. 512. 610. 773.

606. *Rom.* vi. 8. Now if we be *dead* with Chriſt, we believe that we ſhall alſo live with him. Knowing that Chriſt being raiſed from the Dead dieth no more: Death hath no more Dominion over him. For in that he *died*, he died unto Sin once; but in that he *liveth*, he liveth unto God. *v.* N° 925.

There is no ſmall Difficulty in this, where it is ſaid that *Chriſt* died unto Sin *once*: Ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ. ver. 10. I do not apprehend that the Phraſe here uſed, *he died* to *Sin*, ever ſignifies that he died *for*, or *on account* of Sin; for that would be expreſſed as it is elſewhere, διὰ ἁμαρτίαν, or ὑπὲρ ἁμαρτίας, or ἁμαρτιῶν. But whenever it is joined to the Dative Caſe it means ſomething very different. Thus in this ch. ver. 2. *How ſhall we that are* dead to Sin, *live any longer therein*, ἀπεθάνομεν τῇ ἁμαρτίᾳ, *who have died* to Sin.

The

The Apoſtle interprets this, ver. 7. *For he that is* dead *is* freed from Sin, or juſtified from Sin, is obliged *not to ſerve Sin*, ver. 6. So ch. xiv. 7, 8. *No Man* dieth to himſelf, *for whether we live, we live* unto the Lord, *or whether we* die, *we* die unto the Lord; *whether we live therefore or die, we are the Lord's. To die to himſelf*, is to die as if he were Maſter of himſelf; *as to die to the Lord*, is to die as if Chriſt were Maſter of the Man. When the Phraſe is not ἀποθνήσκειν, but νεκρὸν εἶναι ἁμαρτίᾳ, it never ſignifies to be dead, *for*, or on account of, or by Reaſon of, Sin, for that is νεκρὸν εἶναι διὶ ἁμαρτίαν, or, ὑπὲρ ἁμαρτιῶν. Thus *Eph.* ii. 1. *You being Dead* to *Treſpaſſes and Sins*, is, νεκροὺς τοῖς παραπτώμασι, and again ver. 5. and *Col.* ii. 13. *i. e.* obliged not to commit Sins. This Paſſage therefore of the Apoſtle is not to be underſtood in a Senſe quite different from all other Paſſages where this Manner of Expreſſion occurs. The Meaning is this; not that Chriſt died once *for Sin*, or by Reaſon of Sin, but Chriſt ſubmitted once to die, as if he had been under the Dominion of Sin; but now is riſen from the Dead, and Death hath no Dominion over him. For that which is dead, and continues under the Power of Death, muſt have died altogether at the Diſpoſal of Sin, receiving his Wages; but that which lives, is not under the Power of Death, but lives unto the Lord. Or, if inſtead of *that which is dead*, you render the Words, *he* that is dead,—the Senſe is, He that died, died unto Sin *for once*, as if he received Death from Sin as his Maſter; but he that lives, lives unto the Lord as his Maſter. And thus the Connexion with what goes before and follows, is very evident. Let this Expreſſion be compared with ch. xiv. 8. and the Senſe cannot be much miſtaken. Nor are the Paſſages how uſually ſoever referred to, as ſimilar to this, *viz. Heb.* ix. 26. 28. 1 *Pet.* iv. 1. at all to the

Purpoſe, as not being the ſame Words, nor the ſame Sentiment.

607. *Rom.* vi. 11. Likewiſe reckon ye alſo yourſelves to be dead unto Sin, but alive unto God, through Jeſus Chriſt our Lord.

i. e. Free from the Power or Dominion of Sin. *v.* N° 608. 609.

608. 18. Being then made free from Sin, ye became the Servants of Righteouſneſs. *v.* N° 607.

609. 22. But now being made free from Sin, and become Servants to God, ye have your Fruit unto Holineſs, and the End everlaſting Life. *v.* N° 606.

610. 23. For the Wages of Sin is Death, but the Gift of God is eternal Life, through Jeſus Chriſt our Lord. *v.* N° 339.

Whoſoever is guilty of Sin is liable to receive the Reward which Sin gives his Servants, *i. e.* Death. But as Chriſt has obtained Life for all, ſo has he likewiſe obtained a great Addition to Life, *viz.* a State of great Happineſs in that Life to all ſuch as are true Diſciples of him, and become the Servants of Righteouſneſs.

611. vii. 24. O wretched Man that I am! who ſhall deliver me from the Body of this Death? *v.* N° 358.

612. 25. I thank God through Jeſus Chriſt our Lord.

The Apoſtle has ſhewn how very difficult it was to obſerve the Law, to which exact Obedience was required, and which if not complied with, Death was the certain Conſequence. Here he aſks, who or what, was it that could free him from this Evil? And he anſwers, *The Grace of God through Jeſus Chriſt* our Lord. So do many Copies read it, χάρις τοῦ θεοῦ, *Gratia Dei*, ſo the Vulgate; and this ſeems to be the true Reading. *v.* N° 359.

613.

613. *Rom.* viii. 1. There is therefore no Condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit.

614. 2. For the Law of the Spirit of Life in Chriſt Jeſus hath made me free from the Law of Sin and Death.

The Grace or Favour of God, delivering all ſuch as believed in Jeſus from Death, and giving them eternal Life, there could be no Condemnation to the *Gentiles*, who came into the Goſpel, and lived as Chriſt required. For the Law which gave Life through Chriſt, has put an End to all Obligations to follow the Law of *Moſes*, which led Men to Sin and Death.

615. 3, 4. For what the Law could not do in that it was weak through the Fleſh, God ſending his own Son in the Likeneſs of ſinful Fleſh, and for Sin, *condemned Sin in the Fleſh*. That the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit.

God ſent his Son, περὶ ἁμαρτίας. He ſent him not only in the Likeneſs of ſinful Fleſh, but alſo *for Sin. Which of you convinceth me*, περὶ ἁμαρτίας? *John* viii. 46. And again, ch. xvi. 8, 9. *He ſhall reprove the World* περὶ ἁμαρτίας, *of*, or concerning, or on account of *Sin*. God condemned Sin, and made its Dominion void by Means of Chriſt's coming in the Likeneſs of ſinful Fleſh, without Sin. *v.* N° 174. 189.

616. 23. Even we ourſelves groan within ourſelves waiting for the Adoption, *to wit*, the *Redemption of our Bodies*.

The Conſequence of our Adoption is, our being *Heirs of God*, ver. 16. and as ſuch we are to have the Poſſeſſion of great Glory. ver. 18. The *Redemption* therefore of the *Body*, does not mean the Reſurrection of the Body, but our being *delivered* from the

Body we bear about us. *We groan*, ſays St. *Paul*, *waiting for a Deliverance*, ἀπολύτρωσιν, *from our Bodies*, and expecting that Time with Patience when we ſhall be *ſet at Liberty* from the *Burden* of the preſent Body, by our having thoſe *ſpiritual* and *immortal* Bodies which we have ſo much Ground to expect, 1 *Cor.* xv. 44. It is not therefore *Redemption of*, but *from*, our Bodies; the *being preſent with the Lord*, that was ſo much deſired. So Ἀπολύτρωσις τῶν παραβάσεων, *Heb.* ix. 15. is *a Deliverance* from *the Tranſgreſſions* which were under the Firſt Covenant. *v.* N° 458.

617. *Rom.* viii. 32. He that ſpared not his own Son, but * delivered him up for *us all*: How ſhall he not with him alſo freely give us all Things?

* Delivered him up for both *Gentiles* and *Jews* to Death, even the Death of the Croſs. *v.* N° 587.

618. 34. Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the Right Hand of God, who alſo maketh Interceſſion for us. *v.* N° 177.

619. x. 4. For Chriſt is the End of the Law for Righteouſneſs, to every one that believeth.

That is, the Law was deſigned to lead to Chriſt, and to That Righteouſneſs which he has eſtabliſhed, *viz.* the *Righteouſneſs by Faith*.

620. 9. That if thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thine Heart that God hath raiſed him from the Dead, thou ſhalt be ſaved.

621. 13. For *whoſoever* ſhall call on the Name of the Lord, ſhall be ſaved.

If the Scripture uſes ſo general a Word as, *whoſoever*; it follows that the *Gentiles* who believe on him may be ſaved as well as the *Jews*.

To *call on the Name* of the Lord is uſed in Scripture in ſeveral Senſes. Sometimes it ſignifies *the own-*

owning him as our Lord. Thus *Acts* ii. 21. *Whoſoever ſhall* call on the Name of the Lord *ſhall be ſaved.* Acts ix. 14. 21. *To bind all that* call on thy Name, *Rom.* x. 11, 12, 13, 14. *Whoſoever believeth on him ſhall not be aſhamed, for there is no Difference between the* Jew *and the* Greek; *for the ſame Lord over all is rich unto all that* call upon him. *For whoſoever ſhall* call upon the Name *of the Lord ſhall be ſaved. How then ſhall they* call upon him *in whom they have not believed?* 1 Cor. i. 2. *With all that in every Place* call upon the Name *of Jeſus Chriſt our Lord.* 2 Tim. ii. 22. *With them that* call on the Lord *with a pure Heart.*

Sometimes it ſignifies praying to him, in order to cure a Perſon that is diſtempered. Thus *Acts* xix. 13. *Certain of the Vagabond* Jews *Exorciſts took upon them to* call over them *which had evil Spirits,* the Name *of the Lord Jeſus.* Sometimes it is direct *praying to him,* Acts xxii. 16. *Ariſe and be baptized, and waſh away thy Sins,* calling on the Name of the Lord. *v.* N° 531.

622. *Rom.* xiv. 9. To this End Chriſt both died, and roſe and revived, that he might be Lord both of the Dead and Living. *v.* N° 826. 927.

623. 15. Deſtroy not him with thy Meat for whom Chriſt died.

It is out of all queſtion, that the *Greeks* expreſſed the Death of one *in the Stead* or *Place* of another, either by the Decompound, ὑπὲρ ἀποθνήσκειν, or by ἀποθνήσκειν ὑπέρ. *e. g.* Ἄλκηστιν ὑπὲρ Ἀδμήτου ἀποθανεῖν. *Alceſtis* died for *Admetus.* Plat. Convi. p. 1197. And again, ὑπὲρ τοῦ ἀνδρὸς ἀποθανεῖν. ibid. p. 1178. *She died for her Huſband.* And in like manner, *Achilles* wiſhed, οὐ μόνον ὑπεραποθανεῖν, *not only* to have died for *Patroclus,* or in his *Stead,* but ἐπαποθανεῖν, *to die Himſelf,* ſince his Friend was killed. But notwithſtanding Theſe, and many other Inſtances of this Phraſeology, yet this Senſe

muſt not be put on All Places where ὑπὲρ or ἀποθνήσκειν ὑπὲρ occurs. Thus in the very Page firſt cited here from *Plato*, where he is ſpeaking of the *Love of Glory* which is in all Men, he ſays, ὑπὲρ τούτου κινδύνους κινδυνεύειν ἕτοιμοι εἰσὶ πάντες, *All are ready to incur Dangers* for *this*, i. e. to obtain this, *nay*, ὑπεραποθνήσκειν *to* die for *it*. The Subject muſt determine the Meaning of the Words uſed. When the Apoſtle ſays, *ſcarcely for a righteous Man will one die, yet peradventure for a good Man ſome would even dare* to die, —This, conſidered by itſelf, may take in both Senſes, *viz. in the Stead*, and, *for the Good of*. And ſo in the next Words, *But God commended his Love towards us, in that while we were yet Sinners, Chriſt died for us*,—it may be no more than *for our Advantage*, or, that we might not die for ever. But when he is ſaid to be *ſacrificed for us*, 1 Cor. v. 7, it cannot ſignify *in our Stead* (for we were not to be *ſacrificed*) but, *for our Good*, or for *our Advantage*, or *on account of*; for in all theſe Senſes is the Prepoſition, ὑπὲρ, uſed. *v.* N°. 644. 646. 884. 928.

624. *Rom.* xv. 3. For even Chriſt pleaſed not himſelf, but as it is written, The Reproaches of them that reproached thee, fell on me.

625. 7. Wherefore receive ye one another, as Chriſt alſo received us to the Glory of God.

626. 8, 9. Now I ſay that Jeſus Chriſt was a Miniſter of the Circumciſion for the Truth of God, to confirm the Promiſes made unto the Fathers. And that the *Gentiles* might glorify God for his Mercy.

In theſe laſt Verſes, and in the 10th, 11th, 12th, our Saviour is declared to be a Miniſter of the Goſpel, to juſtify the Veracity of God in performing what he had promiſed *to the Fathers, the Oath which he ſware to* Abraham, his *holy Covenant*. Luke i. 72.

73. and that the *Gentiles* ſhould be brought by mean of Chriſt to be his People.

627. *Rom.* xvi. 20. The Grace of our Lord Jeſus Chriſt be with you. *v.* N° 630. 655.

628. 24. The Grace of our Lord Jeſus Chriſt be with you all. *v.* N° 655.

629. 1 *Cor.* i. 2. To them that are *ſanctified* in Chriſt Jeſus, called to be *Saints*.

Not only to the pure and holy, but to them that are *ſeparated* from the reſt of the World, and made to be the peculiar People of God; *Holy*, in the Senſe that the *Jewiſh Nation* was *Holy*, Exod. xix. 6. diſtinguiſhed from all others to be a Peculiar unto God above all People. *ib.* 5. *v.* N° 817.

630. 3. Grace be to you and Peace from God our Father, and from the Lord Jeſus Chriſt.

St. *Paul* has at large declared the Meaning of the *Gentiles* having Grace or Favour, and Peace from God through Chriſt, *Rom.* v. 1, *&c.* Eph. i. 6—11. c. ii. 13, 14, 15. 2 *Cor.* i. 2. *v.* N° 655.

631. 4. I thank my God always on your Behalf, for the Grace of God which is given you by Jeſus Chriſt. *v.* N° 630.

632. 9. God is faithful, by whom ye were called unto the Fellowſhip of his Son Jeſus Chriſt our Lord. *v.* Rom. xv. 8—12.

633. 21. It pleaſed God by the Fooliſhneſs of Preaching to *ſave* them that believe. *v.* N° 440.

634. 23. But we preach Chriſt crucified, unto the *Jews* a Stumbling-block, and unto the *Greeks* Fooliſhneſs. *v.* N° 595. 635.

635. 24. But unto them which are * *called*, both *Jews* and *Greeks*, Chriſt the Power of God, and the Wiſdom of God.

* *Called to be Saints*, *v.* N° 629. that is, to have the Light of the Goſpel. The *Greeks* thought it an

an Abſurdity to preach up Salvation from or by one that was ſo ignominiouſly put to Death. But ſuch as were convinced that Jeſus was the Chriſt, ſaw great Inſtances of the Wiſdom and Power of God in the ſaving Mankind by one that was ſo put to Death. *v.* N° 595.

636. 1 *Cor.* i. 30. But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.

It proceeded from God, that Jeſus Chriſt ſhould manifeſt to all his Followers great Wiſdom; for by and through him we can ſee and trace out the Steps of God's wiſe Providence, in offering Salvation to both *Jews* and *Gentiles* by the Death of his Son. He manifeſted *the* Righteouſneſs *of God by Faith*, Rom. iii. 22. *In him* are we ſanctified, *called to be* Saints, or the People of God, and made Holy. 1 *Cor.* i. 2. *v. John* xvii. 19. And he is our Redemption, or the Means of our being ſet free from our Sins, *God having ſet him forth to be a Propitiatory—to declare his Righteouſneſs for the Remiſſion of Sins that are paſt.* Rom. iii. 25. *v.* N° 182.

637. ii. 2. Save Jeſus Chriſt, and him crucified.

He means, that this was the great Point that he preached: And he glories in Chriſt as crucified, though That were ſo great a Stumbling-block to the *Jews*, and appeared ſo much like Folly to the *Gentiles*. *v.* N° 595.

638. ii. 7, 8. But we ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom which God ordained *before the World* to * our Glory, which none of the Princes of this World knew, for had they known it, they would not have crucified the Lord of Glory.

Πρὸ τῶν αἰώνων, *before the Ages*; not ſpoken out in the Times of the Ages, χρόνοις αἰωνίοις, *Rom.* xvi. 25. *But is now made manifeſt.* Not made known in other Generations, ἐν ἑτέραις γενεαῖς, *Epheſ.* iii. 5. *To the Sons of Men, That the* Gentiles *ſhould be fellow Heirs, and of the ſame Body, and Partakers of his Promiſe in Chriſt. This* Myſtery was, ἀπὸ τῶν αἰώνων, from the Ages *hid in God—to the Intent that now unto the Principalities and Powers in heavenly Places might be* known *by the Church the manifold* Wiſdom of God, *according to the* eternal Purpoſe *which he purpoſed in Chriſt Jeſus: But it is now made known to us.* It is our Glory, that we above all others ſhould have this Myſtery made fully known to us. *Heb.* xi. 40.

639. 1 *Cor.* iv. 5. Therefore judge nothing before the Time, until the Lord come, who both will bring to Light the hidden Things of Darkneſs, and will make manifeſt the Counſels of the Heart, and then ſhall every Man have Praiſe of God.

640. v. 7. For even Chriſt our Paſſover is ſacrificed for us.

The inceſtuous *Corinthian* is in this Chapter ordered to be delivered over to *Satan*, for fear leſt ſuch an Example of Wickedneſs ſhould any ways infect the whole Church; for, ſays he, *A little Leaven leaveneth the whole Lump.* Upon mention of *Leaven* and its Effects, the Apoſtle was put in mind of what was uſual, and conſtantly practiſed at the *Paſſover, viz.* to *put away all* LEAVEN *even on the firſt Day of* that Feaſt *out of their Houſes.* Exod. xii. 15. The *Corinthians* therefore are ordered to *purge out the old Leaven, that* they *might be a new Lump, as ye are unleavened.* By *Leaven* he means *Malice and Wickedneſs*; by being *unleavened*, he means having *Sincerity and Truth*, ver. 8. "Put away therefore "from among you all Malice and Wickedneſs, and

"become

" become a *new Lump*, i. e. become new Creatures, " as ye are inſtructed in Sincerity and Truth: *For* " *Chriſt, our Paſſover, is ſacrificed for us.*" He continues ſtill the Alluſion to the Feaſt, and the Words are to be interpreted with a View to the ſame Manner of Expreſſion. Our Sins are paſt over, as were the Children of *Iſrael* in *Egypt*; *when the Plague was not upon them to deſtroy them*, Exod. xii. 13. for Chriſt has redeemed us by his Death from the Effects of our Sins, that we might be ſaved from them. We ſhould therefore keep a conſtant *Feaſt* in Memory of our Deliverance, with all Uprightneſs and Sincerity and Truth. The whole 6, 7, 8 Verſes are a continued Allegory; and therefore the whole is to be interpreted conſiſtently; and not one Part to be expounded myſtically, the other literally. When therefore Chriſt is called our *Paſſover*, as it muſt be underſtood only with Alluſion to the *Paſchal* Lamb, ſo likewiſe when he is ſaid to be *ſacrificed*, That is to be underſtood in the ſame manner; or elſe all the Beauty and Symmetry of the Allegory are deſtroyed. Chriſt was the Means by which we are ſaved from the Effect of Sin, and our Sins are *paſſed over* by Reaſon of him, whilſt others are ſtill under the Sentence of Death, juſt as the Children of *Iſrael* were paſſed over in *Egypt*, whilſt the Firſtborn of the *Egyptians* were deſtroyed.

This fully accounts for Chriſt's being called our *Paſſover*: But why is he ſaid to be *ſacrificed* for us? The Anſwer is, becauſe he was put to *death* for our Benefit. The *Paſchal* Lamb in *Egypt* was not to *atone* or *expiate* Sins, nor was it a piacular Sacrifice. Nay, it differed from even the *Peace-Offerings* in ſeveral Reſpects, though very like them in ſome: and particularly it differed from them in this, that there was no *laying of Hands* on the *Head*

of

of the Lamb. It was indeed a *Sacrifice*; and Chriſt, being here compared to the Paſchal Lamb, and being put to Death for us, is therefore ſaid to be *ſacrificed*. But arguments are not to be drawn from ſuch Figures of Speech; nor is any one to take figurative Expreſſions literally.

641. 1 *Cor.* vi. 11. And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of our Lord Jeſus, and by the Spirit of our God.

That the Heathens were guilty of the Sins mentioned ver. 9, 10. is very clear: And that ſome of the *Corinthians* had been guilty was very certain: But being become Chriſtians, they had by Baptiſm renounced them, and were become holy to God, and had their paſt Sins remitted, and they themſelves put into a State of Juſtification by the Name of our Lord, i. e. by believing in him; and this was confirmed to them by receiving the Spirit.

624. 1 *Cor.* xv. 19, 20. Ye are not your own, for ye are bought with a Price: therefore glorify God in your Body, and in your Spirit, which are God's. *v.* N° 643. 879.

643. vii. 23. Ye are bought with a Price, be not ye the Servants of Men.

We are *bought to God by the Blood of* Chriſt to be the Servants of God. *i. e.* We are ſet free from the Dominion of Sin, and Death. *v.* N° 642. 683. 984.

644. viii. 11. And through thy Knowledge ſhall the weak Brother periſh, for whom Chriſt died.

Δ' ὃν Χριστὸς ἀπέθανεν. In *Rom.* xiv. 15. it is ὑπὲρ ᾧ, Χριστὸς ἀπέθανε. The Difference as to the Senſe is not any Thing. In both Places, it is, *on Account of* whom Chriſt died. Thus δι' ἡμᾶς ἐγράφη, δι' ἡμᾶς λέγει, it was written for our Good, for our Uſe and Advantage, or on Account of us, ch. ix. 10.

And ſo the Apoſtles were *delivered unto Death for Jeſus*, εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, i. e. on Account

Account of Jeſus, and for the Advantage of his Doctrines. *v.* N° 623. 700. 719.

645. 1 *Cor.* xi. 24, 25. When he had given Thanks he brake it, and ſaid, Take, eat, this is my Body, which is broken for you, this do in Remembrance of me. After the ſame Manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood.

Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι. In St. *Matthew* the Words are, Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.

A new Covenant in my Blood, can be nothing but a new Covenant ratified and confirmed by my Blood. It is therefore called *the Blood of the new Covenant*; and Blood poured out for Remiſſion of Sins for *many*. Why it is ſaid to be for *many*, is to be underſtood from what is ſaid N° 445. 599. 603. When it is ſaid, that Chriſt died for *all*, it is to be underſtood, for both *Jews* and *Gentiles*, in the ſame Manner as it is ſaid, *For by one Spirit we* all *are* baptized *into one Body, whether* Jews or Gentiles, *whether* bond or free, *and have been* all *made to drink into one Spirit*, 1 Cor. xii. 13. *v.* N° 446. 460.

646. 1 *Cor.* xv. 3. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our Sins according to the Scriptures.

Ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. He died for the Sins of *Us*. For thoſe of the whole World.

647. 17. And if Chriſt be not raiſed, your Faith is vain, ye are yet in *your Sins*.

From what the Apoſtle here ſays, *if Chriſt be not* raiſed, *your Faith is vain, ye are yet in your Sins*, it appears, that to be *yet in our Sins*, is the ſame as, *whilſt we were yet Sinners*; not *reconciled* to God; not having *Peace with* God; not being *juſtified by Faith*; not *ſaved* by the Life of Chriſt, *Rom.* v. 8. x. 1, 9. We are told expreſsly, that Chriſt *roſe for*

our

our Juſtification. Rom. iv. 25. Now his Reſurrection gave a complete Aſſurance of all that he had ſaid concerning our *Juſtification, Remiſſion* of our *Sins*, our Acceptance with God, and eternal Life. What therefore is here called being *yet in your Sins*, and in the following Verſe, *periſhing*, is a Conſequence drawn from Hence, that if Chriſt has not ſet us free from Sin, if That be all falſe that He is ſaid to have done for us, *then* you muſt die in your Sins, and continue under the Power and Dominion of Death. *For the Wages of Sin is Death*, and *the End of thoſe Things*, which they were guilty of, *is Death*. For ſuch only as were made free from Sin, and become Servants to God, could have their End everlaſting Life. *Rom.* vi. 21—23. *v.* Nº 498. 648. Now if Chriſt be not riſen, all he ſaid about his *riſing again* is falſe, and thus was he a *falſe Teacher*; and all that he ſaid about *God's Grace* to us may be falſe, and thus we may be *ſtill in our Sins*.

648. 1 *Cor.* xv. 18. Then they alſo which are *fallen aſleep* in Chriſt are *periſhed*.

It is plain, that to *fall aſleep*, is uſed in Scripture often for the ſame as to *die*. Thus, *many Bodies of the Saints, which* ſlept, *aroſe*, Matt. xxvii. 52. Lazarus *our Friend* ſleepeth, John xi. 11. And *when he* [*Stephen*] *had ſaid this, he* fell aſleep, Acts vii. 60. David, *after he had ſerved his own Generation by the Will of God*, fell aſleep, *and was laid unto his Fathers*, Acts xiii. 36. St. *Paul* makes Uſe of this Expreſſion ſeveral times in this Epiſtle, and in the 1 *Theſſalonians* iv. 13—15. and v. 10. where he is ſpeaking of the Reſurrection. Hence many have infer'd a State of *Sleep* in the Soul, from the Time of our natural Death to the Time of *Chriſt*'s ſecond coming. And this State of *Sleep*, or Non-perception, may be, it is ſaid, as different from a State of *Death*, as a *ſleeping* Man is from a *dead* Man.

But

But the Apoſtle does not make any ſuch Diſtinction. See what is ſaid 1 Theſſ. iv. 13—16. *I would not have you ignorant, concerning them which are* aſleep, *i. e.* dead, *that ye ſorrow not as others which have no Hope. For if we believe that* Jeſus died *and roſe again, even ſo them alſo which* ſleep, *i. e.* are dead *in Jeſus will God bring with him. For this I ſay unto you by the Word of the Lord, that we which are* alive, *and remain unto the coming of the Lord, ſhall not prevent them which are* aſleep, *i. e.* dead. *For the Lord himſelf ſhall deſcend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and the* Dead in Chriſt *ſhall riſe firſt.* Here thoſe that were *aſleep* are diſtinguiſhed from thoſe that were *alive, viz.* in this World. Thoſe that *ſleep in Jeſus*, and thoſe that are *dead in Chriſt* are the ſame: Jeſus himſelf *died*, and roſe again. And if we compare the Expreſſions in this xv. to the *Corinthians*, with thoſe in the Epiſtle to the *Theſſalonians*, we ſhall find that κοιμηθέντες ἐν Χριστῷ, and, νεκροὶ ἐν Χριστῷ, are the ſame. What is here ſaid ver. 51. *We ſhall not all* ſleep, is there, *We which are* alive and remain. So that they which are alive are oppoſed to them which are *aſleep*, exactly as they are to thoſe which are *dead*; which ſhews that in all ſuch Paſſages to be *aſleep in Chriſt*, and to be *dead in Chriſt*, is the ſame, and does not mean a State of Inſenſibility in ſuch.

649. *Cor.* xv. 20. But now is Chriſt riſen from the Dead, and become the Firſt-fruits of them that ſleep.

So *Homer* calls the *Dead*, ὑπνώοντας. Τοὺς ὑπνώοντας ἐγείρει. Ody. Ω. v. 5. *He raiſes up the Sleepers*, i. e. the *Dead*. *v.* N° 648.

650. 21. For ſince by Man came Death, by Man came alſo the Reſurrection of the Dead.

651. 22. For as in *Adam* all die, even ſo in *Chriſt* ſhall all be made alive.

It

It is certain in Experience, that it is *appointed for all Men once to die.* And Revelation aſſures us, that this was occaſioned by *Adam*'s Tranſgreſſion. *By one Man Sin entered into the World, and* Death *by Sin,* Rom. v. 12: And therefore *all Men* muſt have continued in this State of Death, had not God in his Mercy and Goodneſs contrived to redeem all from this Evil. All then are made *alive* by Chriſt, in their reſpective Turns, or Order: *Chriſt, the Firſt-fruits; afterward they that are Chriſt's;* then cometh the End, and the Reſurrection of the Wicked. It muſt be obſerved, that in this Chapter this laſt Point is not at all ſpoken to by the Apoſtle. *v.* N° 370. 596. 661.

652. 1 *Cor.* xv. 45. The laſt *Adam* was made a quickning Spirit.

i. e. had a Power of giving Life to all committed to him. *John* v. 21. 25, 26.

653. 56, 57. The Sting of Death is Sin, and the Strength of Sin is the Law. Thanks be to God which giveth us the Victory through our Lord Jeſus Chriſt.

viz. The Victory over Death and Sin. *v.* N° 359.

654. xvi. 23. The Grace of our Lord Jeſus Chriſt be with you.

i. e. The Favour of God, brought by our Lord to Mankind, be with you. *v.* N° 655.

655. 2 *Cor.* i. 2. Grace be to you, and Peace from God our Father, and from the Lord Jeſus Chriſt. *v.* N° 630.

It is the conſtant Form of Expreſſion at the Beginning of all St. *Paul*'s Epiſtles, except that to the *Hebrews*, to wiſh *Grace* and *Peace* to the Perſons to whom he wrote, from God our Father, and from Jeſus Chriſt.—And the Eaſtern Manner of addreſſing Perſons, is at this Day by wiſhing *Peace unto them*; by which they mean,—May all kind of Happineſs attend them. And in this Senſe our Saviour

ſaid, John xx. 19. 21. *Peace be unto you*, ver. 26. But whether this be the Import of this Phraſe in St. *Paul*'s Epiſtles, may be worth enquiring.

'Tis certain, that the Gentiles are deſcribed as *Enemies* to God, and his Kingdom, and *alienated* from him; and it is as plain, that God was in Chriſt reconciling the World unto himſelf, and offering to them the Terms of Reconciliation by him. Hence is he ſtiled *the God of Peace*, Rom. xv. 33. xvi. 20. 2 Cor. xiii. 11. Phil. iv. 9. 1 Theſſ. v. 23. And even in the Epiſtle to the *Hebrews* the ſame Language is uſed, ch. xiii. 20; the *Jews* receiving a common Benefit with the *Gentiles* through Chriſt. As Chriſt was the Bringer, or Meſſenger, or Inſtrument of this *Peace*, he is probably ſtiled Κύριος, *the Lord of Peace:* I ſay, *probably*, for it is not certain whether this Word does not relate to *God our Father. vid* .2 Theſſ. iii. 16. It was *Chriſt* that was *our Peace*, that *made Peace, reconciling both* [*Jew and Gentile*] *unto God*, who *came and preached Peace* by Means of the Apoſtles *to them that were afar off, and to them that were nigh*, Eph. ii. 14—17. The Reconciliation offered to us by God, and of which Chriſt was the Mediator, is called the *Peace of God*, Col. iii. 15. Phil. iv. 7. and we *therefore being juſtified by Faith*, are ſaid to *have* Peace *with God through our Lord Jeſus Chriſt*, Rom. v. 1. Hence too the Goſpel is called *the Goſpel of Peace*, Eph. vi. 15.

When therefore the Apoſtle wiſhes *Grace and Peace* from God, and from the Lord Jeſus Chriſt, it is not, I think, a general Wiſh of *all Happineſs* to attend them; but it has an immediate Relation to the *Peace* of God offered to Mankind by Chriſt. And the Meaning is, let the Favour and good Will of God, ſhewn towards you in calling you through Chriſt to be his People, and the Peace which is offered you from him, be and continue with you always.

656. 2 *Cor.* i. 5. For as the Sufferings of Chriſt abound in us, ſo our Conſolation alſo aboundeth by Chriſt.

The *Sufferings of* Chriſt, are, in this Place, moſt probably thoſe which his Diſciples ſuffered on his Account. Thus *Matt.* x. 40. *He that receiveth* you, *receiveth* me; *and he that receiveth* me, *receiveth him that* ſent me, Luke x. 16. *He that heareth* you, *heareth* me: *and he that deſpiſeth* you, *deſpiſeth* me; *and he that deſpiſeth* me, *deſpiſeth him* that ſent me. Acts v. 4. *Thou haſt not lied unto* Men, *but unto* God.

657. ii. 15. For we are unto God a ſweet Savour in Chriſt in them that are ſaved, and in them that periſh.

The Apoſtle had done his Part, and had acted as God required him to act; and therefore was acceptable to him whatever became of them to whom he preached. *v.* N° 373.

658. iii. 4. Such Truſt have we through Chriſt to God-ward, i. e. towards God, πρὸς τὸν Θεόν.

659. iv. 14. Knowing, that he which raiſeth up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus.

660. v. 10. For we muſt all appear before the Judgment-ſeat of Chriſt, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.

661. 14, 15. For the Love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him, which died for them, and roſe again.

Death, as I have frequently obſerved, was univerſal, on Account, and by Means of *Adam*'s Tranſ-

greſſion. Chriſt was guilty of *no Sin*, and not being deſcended naturally from *Adam*, whence was it that he became *mortal?* Whence was it that Chriſt *died*, or was treated as if he had been a Sinner againſt ſome Law to which Death was annexed? That he died *for our Sins*, or on Account of them, or to *reconcile the World to God*, the *Juſt for the Unjuſt*, is over and over aſſerted: But this ſeems not a Reaſon for the Neceſſity of his *dying*, ſince nothing in the Reaſon of the Thing appears, why God might not as ſupreme Lord of all, and being in himſelf good, and merciful and kind, have receded from the Strictneſs of his Rights; nor why he might not have forgiven Sins; nor why he ſhould be *obliged* to puniſh, ſince he was accountable to none.

It ſeems therefore very probable, that God had a farther View, and deſigned to ſhew Mankind a *Sample* as it were, or a viſible Inſtance, of that State which our Affections were to be ſet on, and to give us in Chriſt an Inſtance of a future Life; and to ſhew that what he preached about a Life *after this*, was not an Invention of his, but a ſtrict Reality, verified in his Perſon. *All were* doomed to die, and *all* died: if therefore one died that all might be reconciled to God, and all might live,—in Chriſt was ſhewn a Verification of his Doctrine, by the Inſtance of his riſing again, and taking Poſſeſſion of that Inheritance, which is promiſed to his Diſciples. When therefore they ſaw in him a Proof of a future Exiſtence after Death, they could not but ſee themſelves obliged *henceforth not to live unto themſelves, but unto him who died for them and roſe again.* If the Queſtion be, For what Reaſon God took this Method of our Saviour's being put to Death, and his riſing again? This will be conſidered in the next Chapter.

But I muſt obſerve, that εἰ, *if*, is not read in moſt Copies. Omitting therefore that Particle, the

Senſe

Senſe is, That we thus judge, *that one died for all*, both *Gentile* as well as *Jew*. *Therefore all were dead*, and received the Wages of Sin, *Rom.* vi. 23. And he *died for all*, that they which live ſhould not live to themſelves, but to him who bought them with a Price. Thus is the Senſe clear, and agrees with what the Apoſtle has ſaid in the Epiſtle to the *Romans*. *v.* N° 376. 587. 671.

662. 2 *Cor.* v. 18. All Things are of God who hath *reconciled* us to himſelf by Jeſus Chriſt, and hath given us the Miniſtry of Reconciliation. *v.* N°. 188. 218.

663. 19. To wit, that God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes unto them, and hath committed unto us the Word of Reconciliation. *v.* N° 218.

664. 20. Now then we are Embaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God.

Here the Words which we tranſlate, *for Chriſt*, and, *in Chriſt's ſtead*, are the ſame; ὑπὲρ Χριστοῦ. God hath reconciled the Gentile World unto himſelf, and made them his People by or through Jeſus Chriſt, and hath committed to us, [the Apoſtles] the Office of tendring to them this Reconciliation. Now Chriſt being gone into Heaven, we act as Embaſſadors from God, ὑπὲρ Χριστοῦ, *in Behalf of Chriſt, to make Chriſt be received among you.* Thus πρεσβεία ὑπὲρ συμμαχίας is an Embaſſage to get Help. *Polybius* Legat. C. We pray you ὑπὲρ Χριστοῦ, not *for Chriſt's Sake*, or *in Chriſt's ſtead*, but we pray you to receive Chriſt, to believe in Chriſt, to accept him as your Lord. πρεσβεία ὑπὲρ βοηθείας, is to deſire Help. *Polybius* Legat. cxxxi. πρεσβεία ὑπὲρ Ἀτταλου, is *in Favour of* Attalus. cxxix. πρεσβεία ὑπὲρ Πολυβίου, is *in Favour of* Polybius. cxxii.

Πρεσβεύομεν ὑπὲρ Χριστοῦ, is, we are Ambaſſadors for Chriſt, to deſire you to receive and embrace Chriſt.

665. 2 *Cor.* v. 21. For he hath made him to be Sin for us who knew no Sin, that we might be made the Righteouſneſs of God in him.

God hath treated Chriſt as if he were a Sinner, delivering him up to *Death* who *knew no Sin*, and conſequently making him receive the *Wages of Sin*, though he was *without Sin*, *that they which live, ſhould not henceforth live unto themſelves, but to him who died for them*, ver. 15. *v.* N° 188. 596. 679.

666. viii. 9. For ye know the Grace of our Lord Jeſus Chriſt, that though he was rich, yet for your Sakes he became poor, that ye through his Poverty might be rich.

The *Grace* is the Kindneſs, the favourable Diſpoſition of Chriſt towards us. *v.* N° 667.

Chriſt had a *Glory with the Father before the World was*, John xvii. 5. *Who being in the* Form of God, —*made himſelf of* no Reputation, *and took upon him the Form of a Servant, and was made in the Likeneſs of Men*,— *he* humbled himſelf, ἐκένωσεν ἑαυτὸν, *He* emptied himſelf, *Phil.* ii. 6, 7, 8. *v.* N° 718.

667. x. 1. I beſeech you by the *Meekneſs* and *Gentleneſs* of Chriſt—

668. xiii. 4. For though he was crucified through Weakneſs, yet he liveth by the Power of God: for we alſo are weak in him, but we ſhall live with him by the Power of God toward you.

669. 14. The Grace of the Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt be with you all. Amen.

The *Favour* of God preached and proclaimed to both *Jew* and *Gentile* by Chriſt; and the *Love of God* manifeſted by his ſending his Son into the World;

World; and the *Communion of the Holy Ghoſt* ſhed upon all, *Gentiles* as well as *Jews*, be and continue with you all. The Apoſtle, by the *Communion of the Holy Ghoſt*, ſeems to wiſh that they might receive *the Spirit of Wiſdom and Revelation for the Knowledge of God*, as *Epheſ.* i. 17. or that they might *all* partake of, and enjoy in common, thoſe *Gifts* which proceeded from the Holy Ghoſt: Juſt as *Moſes* wiſhed that all the Lord's People might be Prophets, *Numb.* xi. 29. And St. *Paul*, *Col.* i. 9. *prayed* and *deſired* that they *might be filled with the Knowledge of his* [*God's*] *Will, in all Wiſdom, and ſpiritual Underſtanding.*

670. *Gal.* i. 3. Grace be to you, and Peace from God the Father, and from our Lord Jeſus Chriſt. *v.* N° 655.

671. 4. Who *gave himſelf* for our Sins, that he might deliver us from this preſent evil World, according to the Will of God, and our Father.

Τῦ θεῦ καὶ πατρὸς ἡμῶν. *Our God and Father.*

It is ſaid *Rom.* viii. 3. *That* God ſending *his own* Son *in the Likeneſs of ſinful Fleſh, and for Sin, condemned Sin*, ibid. ver. 32. Here, and in many other Places, it is affirmed that Chriſt *gave himſelf* for our Sins, *vid.* ch. ii. 20. 1 *Tim.* ii. 6. *Eph.* v. 2. 25. *Phil.* ii. 7, 8. *Tit.* ii. 14. He came to do the Will of his Father, and readily ſubmitted to it, on account of our Sins.

There is no Difference betwixt the Verbs παρέδωκεν, and ἔδωκεν. He voluntarily gave himſelf up to Death on account of *our* Sins, according to the Will of our God and Father, that he might deliver us, not only from the Corruption and Vices of the preſent wicked Age, but *that* we *ſhould not henceforth live unto* ourſelves, *but unto him which died for* us, *and roſe again*, 2 Cor. v. 15. to free us from

the Conſequences of Sin, even the Wrath of God. *v.* N° 587. 936.

672. *Gal.* i. 6. I marvel that you are ſo ſoon removed from him that called you *into the Grace of* Chriſt unto another Goſpel.

i. e. From the good Opinion they once had entertained of St. *Paul*, that had preached unto them the Grace of God offered to Man by Chriſt, *v.* N° 181. 184. 665.

It is ἐν χάριτι, and not εἰς χάριν Χριστοῦ: And therefore cannot ſignify *into the Grace* of Chriſt, but *by the Favour* of Chriſt. The *Galatians* were *Gentiles*, and God had called them to the Goſpel by St. *Paul*: but ſome falſe Apoſtle had perſuaded them to embrace Circumciſion, and to obſerve the Law of *Moſes*. The Deſign of St. *Paul* was to remedy this Evil; and he uſes greater Sharpneſs of Style in order to reclaim them, than he does in any other of his Epiſtles. Theſe *Galatians* were called by St. *Paul* to be Partakers of the Privileges of the Goſpel, ἐν χάριτι, *by the Favour* of Chriſt; through the gracious Mercy of Chriſt.

673. ii. 4. And that becauſe of falſe Brethren unawares brought in, who came in privily to ſpy out our *Liberty, which we have in* Chriſt Jeſus, i. e. Our Liberty from the Law of *Moſes*.

674. 16. Knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt; that we may be juſtified by the Faith of Chriſt, and not by the Works of the Law: for by the Works of the Law ſhall no Fleſh be juſtified.

The great Conteſt betwixt St. *Paul*, and the *Jews* and *Judaizing Chriſtians*, was, 1ſt, Whether a Man could be juſtified by the Works of the Law? and then, whether Faith were a ſufficient Principle whereon a Man might reſt for his Juſtification? By *Juſtification*

ſtification is meant, the treating Men as if they were juſt, or, had not been guilty of Offence; and in Conſequence the granting to them certain Favours. Now the Apoſtle at large inſiſts upon *Faith* as the Ground, or Reaſon, of God's treating us as *juſt*. *Rom.* iii. iv. v. and he declares the exceſſive Difficulty of obſerving the Law of *Moſes*, if not the Impoſſibility of doing it, *Rom.* vii. and therefore inſiſts upon the *Righteouſneſs which is by Faith in Jeſus Chriſt*, as the only Thing we can reſort to in order to make us qualified for the *Inheritance* promiſed, or the *Glory of God*, Rom. viii. 17. 30. The *Jews* on the contrary, inſiſted upon Obedience to their *Law* as neceſſary to Juſtification. The Apoſtle anſwers, that by the Works of the Law, οὐ δικαιωθήσεται πᾶσα σὰρξ, either, *no Fleſh ſhall be juſtified*, or, *all Fleſh ſhall* not *be juſtified*. It is not the Deſign of Chriſt to ſubject *all Fleſh*, the *Gentile* World, to the Law; but to lay before them that Righteouſneſs which God now requires, *viz.* the Righteouſneſs which is by Faith in *Jeſus*, in order to their Juſtification: And He aſſures them, That wicked as the World was, God *paſſed over their former Sins*, Rom. iii. 25. *through his Forbearance*; and offered them Terms which if they complied with, they would be finally happy.

675. *Gal.* ii. 17. But if while *we* ſeek to be *juſtified by Chriſt*, we ourſelves are found *Sinners*, is therefore Chriſt the Miniſter of Sin? God forbid.

The Meaning is, But if we *who are* Jews *by Nature, and not* Sinners *of the* Gentiles, ver. 15. profeſſing a Faith in Chriſt, and hoping to be juſtified by him, are found in fact to be *Sinners* as well as the Gentiles are, (*v.* Rom. c. ii. iii.) as we muſt neceſſarily be, if we are obliged to ſtand or fall by our Obſervation of the Law, can we be juſtified at all? No. We muſt be Sinners ſtill notwithſtanding Chriſt,

Chriſt, and muſt fall ſhort of the Glory of God. Is he then the Miniſter of Sin? God forbid.

If we *Jews* are ſtill under Obligation to obſerve the Law of *Moſes*, we muſt be anſwerable for all our Violations of it; and in courſe have no Right to expect Favour, ſince it is certain that we ſhall be found to be Sinners againſt it. "Do not imagine "from hence, that whilſt I declare ourſelves not "under the Law, from the Conſequence of our "being found *Sinners*, that therefore Chriſt has "given us a Liberty to *ſin*. God forbid." *v.* N° 341—345.

676. *Gal.* ii. 20. I am crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me: and the Life which I now live in the Fleſh, I live by the Faith of the Son of God, who loved me, and *gave himſelf for me*. *v.* N° 587. 671. 678.

I am dead to the Law, *Rom.* vii. 4. and therefore delivered from it, and married to Chriſt, to and with whom I am united. Ὁ δὲ νῦν ζῶ ἐν σαρκὶ, But as to my living now in the Fleſh, I live entirely ἐν πίστει, in full Perſuaſion of the Truth of that Righteouſneſs by *Faith* which God has required, and do not depend upon the Righteouſneſs which is of the Law: I live on That Righteouſneſs, I ſay, by Faith in the Son of God, who loved me, and gave himſelf for me.

677. 21. I do not fruſtrate the *Grace of God*: for if Righteouſneſs come by the Law, then Chriſt is dead in vain. *v.* N° 647. 679. 938.

I do not on any Account reject or deſpiſe the Favour of God. No, I depend entirely upon it; for if Righteouſneſs, and Juſtification, and Bleſſing were to be had by the Law, without doubt Chriſt died δωρεὰν, *gratis*, for nothing, without any good Occaſion. *v.* N° 647.

678.

678. *Gal.* iii. 1. O fooliſh *Galatians* who hath bewitched you, that you ſhould not obey the Truth, before whoſe Eyes Jeſus Chriſt hath been evidently ſet forth crucified among you.

Οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη. Whom you yourſelves may ſee written of before, *viz.* in the Law and Prophets.

679. 13. Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us; for it is written, Curſed is every one that hangeth on a Tree.

It had been obſerved ver. 7. that *they which be* of Faith, *the ſame are the Children of* Abraham; and ver. 9. the ſame *are* bleſſed *with faithful* Abraham, to whom *Faith was accounted for Righteouſneſs.* ver. 6. But then *ſuch as* rely *on their Works of the Law.* ver. 10. are expoſed to the *Curſe* mentioned in the Law, unleſs *they continue in all things which are written in the Law to do them,* ver. 10. Now it was not God's Deſign, that the Law ſhould *always* be required as the Means of Juſtification; for he has declared by the Prophet, that *the Juſt ſhall live by Faith.* And as he had declared this, ſo in Fact Chriſt has redeem'd us all from the *Curſe of the Law,* which required ſuch ſlaviſh Obedience, and ſet us free from it, *being made a Curſe for us. v.* No 671.

Γενόμενος ὑπὲρ ἡμῶν κατάρα, *being made a Curſe for us,* i. e. being treated as if he had been a Malefactor, juſtly liable to the Curſe of the Law, by being executed as he was. So 2 *Cor.* v. 21. *That we might be made the Righteouſneſs of God in him,* ἵνα γινώμεθα δικαιοσύνη, i. e. that we might become what the Righteouſneſs of God requires; and be treated as ſuch. So Chriſt, ἐγενήθη, *was* made unto *us Wiſdom and Righteouſneſs, and Sanctification, and Redemption,* 1 Cor. i. 30. Chriſt then has ſet us free from all Obligation of engaging ourſelves under

der the Law of *Moſes* in order to Juſtification of Life, dying for us even a Death that the Law looked upon as accurſed. *v.* N° 182. 189. 665.

680. *Gal.* iii. 14. That the *Bleſſing* of *Abraham* might come on the *Gentiles* through Jeſus Chriſt, that we might receive the Promiſe of the Spirit through Faith.

viz. In him ſhall all the Earth be bleſſed.

681. 24. Wherefore the Law was our Schoolmaſter to bring us unto Chriſt, that we might be juſtified by *Faith*. *v.* N° 674.

682. 26. For ye are all the Children of God by Faith in Chriſt Jeſus. *v.* N° 676.

683. iv. 4, 5. But when the Fullneſs of the Time was come, God ſent forth his Son made of a Woman made under the Law, to *redeem* them that were under the Law, that we might receive the Adoption of Sons.

In this Paſſage, as alſo ch. iii. 13. the Apoſtle uſes the Word ἐξαγοράζω, for to *buy out*. The *Jews* were to be under the Law till the Time appointed of the Father: This was a State of *Bondage under the Elements of the World*: Jeſus by coming at the Time appointed, *bought* them from this State of Bondage by his Blood; and put them into the Way of obtaining the Inheritance promiſed by God, by Faith. *v.* N° 194. 643. 879.

684. iv. 7. Wherefore thou art no more a Servant, but a Son; and if a Son, then an Heir of God through Chriſt. *v.* N° 194.

685. v. 1. Stand faſt therefore in the Liberty wherewith Chriſt hath made us free; and be not intangled again with the Yoke of Bondage.

686. vi. 14. But God forbid that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt, by whom the World is crucified unto me, and I unto the World.

687. *Gal.* vi. 18. Brethren, the Grace of our Lord Jeſus Chriſt be with your Spirit. Amen. *v.* N° 655.

688. *Epheſ.* i. 2. Grace be to you, and Peace from God our Father, and from the Lord Jeſus Chriſt. *v.* N° 687.

689. 3. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in heavenly Places in Chriſt.

Theſe *ſpiritual* Bleſſings ἐν τοῖς ἐπουρανίοις, are oppoſed to *earthly* Bleſſings promiſed by the Law. *v.* N° 194.

690. 4. According as he hath choſen us in him, before the Foundation of the World, that we ſhould be holy, and without Blame before him in Love.

Ἅγιος, *holy*; in the ſame Senſe as the *Jewiſh* Nation was a *holy* Nation, *Exod.* xix. 6. God had always determined within himſelf to call, *in due Time*, the Gentiles to the Knowledge of his Will, and to make them *Fellow-heirs*, and of the ſame Body, and Partakers of his Promiſe, in Chriſt. ch. iii. 6. *v. Rom.* v. 6. *Tit.* i. 3. *Gal.* iv. 4. *Eph.* ii. 10. iii. 9. 11. *v.* N° 817. 839.

691. 5. Having predeſtinated us to the Adoption of Children by Jeſus Chriſt unto himſelf, according to the good Pleaſure of his Will. *v.* N° 194. 684. 694.

692. 6. To the Praiſe of the Glory of his *Grace*, wherein he hath made us accepted in the Beloved. *v.* N° 209, 210. 688. 693.

693. 7. In whom we have *Redemption* through his Blood, the Forgiveneſs of Sins, according to the Riches of his Grace. *v.* N° 443. 445. 581. 655. 727.

One cannot but obſerve how much the Call of the *Gentiles* is imputed to the *Grace* or Favour of God;

God; and how much this *Favour*, and *free Gift* is magnified throughout this Epiſtle; and what Acknowledgments are made to God the Father for this *good Pleaſure of his Will. v.* ver. 5. 11. *By* Grace *ye are ſaved*, ch. ii. 5. 8. *If ye have heard of the Diſpenſation of the* Grace *of* God, ch. iii. 2. *According* to the Gift of the Grace *of God given me*, ver. 7, 8. iv. 7. The *Gentiles* were deſigned to be adopted as *Children* by Jeſus Chriſt; and the Conſequence of that was, they were entitled to an *Inheritance*, ver. 11. This *good Pleaſure* of God's Will thus made known, tended very much to the Praiſe of the Glory of his Mercy and Kindneſs, whereby he made the *Gentiles* accepted in or by his Son, *through whoſe Death* they had *Redemption*, ἀπολύτρωσιν, a *Deliverance* from all thoſe Sins, which kept them at a Diſtance from God.

The *Jews* were formerly *the Adoption*, for to them in particular *it* appertained as much as *the Glory and the Covenants, and the giving the Law, and the Promiſes*, Rom. ix. 4. This belonged to them *nationally*, for every particular *Jew* was not made happy with God; That depending upon quite a different Thing, namely their perſonal Behaviour, and Obedience to the Law of Righteouſneſs and Truth. But now the *Gentiles* were *adopted*, and made *Children* unto God, having through Chriſt's Death *Redemption*, i. e. *the Forgiveneſs of Sins* paſt.

If it be aſked, How the *Gentiles* received Redemption through the *Death*, or *Blood* of Chriſt, it may be ſaid, that though his condeſcending to *die*, when he had not been guilty of any Sin, was the great Act or Inſtance of his Love to Man, and Submiſſion to God; yet the Means by which the *Gentiles* received *Redemption*, was his being *nailed to the Croſs*, that being the Act by which the *Jews* rejected him: for not till after that was Salvation offered to the *Gentiles*, or they *accepted in the Beloved. v.* N° 700.

Through

Through the Blood of Chriſt is either nothing elſe but *through his Death*; and his Death is his *Obedience to Death, even the Death of the Croſs*; which being a moſt eminent Part of his Obedience, is put for, and magnified as the whole; or, *Through* his Blood, is *by means of it*, and διὰ τῦ αἵματος, *through his Blood*, is the ſame as διὰ θανάτυ, *through* his Death. Both Ways this Redemption was *to the Praiſe of the Glory of his* [*God's*] GRACE. *v.* Nº 200. 595.

694. *Epheſ.* i. 10. 11. That in the Diſpenſation of the Fulneſs of Times, he might gather together in one all Things in Chriſt, both which are in Heaven, and which are on Earth, in him. In whom alſo we have obtained an Inheritance, being *predeſtinated* according to the Purpoſe of him who worketh all Things after the Counſel of *his own* Will.

That the bringing of the *Gentiles* to be the People of God, and to be Subjects of his Kingdom, is the great Point here, is plain from every Expreſſion. The great Deſign of God, was to ſhew the *Riches of his Grace* to the *Gentile* World, and to *gather under one Head* ἀνακεφαλαιώσασθαι, all Things in Chriſt. This *good Will*, which he had all along determined within himſelf to ſhew, in the Fulneſs of the Seaſons, conſiſted in making Jeſus Chriſt Lord of all. Now we [*Gentiles* of *Epheſus*] have had our *good Lot* that we ſhould be adopted to be Children, being *predeſtinated* that we ſhould be to the Praiſe of his Glory.

The *Call* of the *Gentiles* to be the People of God through Chriſt, is what the Word προορίζω is *conſtantly* applied to in St. *Paul*'s Epiſtles. *Whom he did foreknow, he alſo did* predeſtinate, *to be conformed to the Image of his Son.—Moreover whom he did* predeſtinate, *them he alſo called.* Rom. viii. 29, 30. *But we ſpeak the Wiſdom of God in a* Myſtery, *even the*

the hidden Wiſdom *which God* ordained before the World, *unto our Glory*: viz. The Myſtery of calling the *Gentiles* through Chriſt, 1 *Cor.* ii. 7. And ſo in this Epiſtle to the *Epheſians*, c. 1. *having* predeſtinated *us*, viz. *Gentiles*, *to the Adoption of Children*, ver. 5. Nor is other Predeſtination ever mentioned in the New Teſtament.

The other Term, προθεσις, *purpoſe*, is uſually applied in the ſame manner, *v. Rom.* viii. 28. ix. 11. *Epheſ.* iii. 11. *v.* Nº 691, 692.

695. *Epheſ.* i. 13, 14. In whom ye alſo truſted after that ye heard the Word of Truth, the Goſpel of your Salvation; in whom alſo after that ye believed, ye were ſealed with that Holy Spirit of Promiſe, which is the Earneſt of our Inheritance, *until* the Redemption of the purchaſed Poſſeſſion, unto the Praiſe of his Glory.

The *Gentiles* having believed in Jeſus, and received him as their Lord, received the Holy Ghoſt, an *Earneſt* or *Pledge* that God would grant them an *Inheritance*, having adopted them as Children. They were ſealed by the Holy Spirit, εἰς ἀπολύτρωσιν τῆ περιποιήσεως, not, *until* the Redemption of the purchaſed Poſſeſſion, but *unto* the Redemption, *i. e.* the ſetting them free from the Effects of their Sins. The *Gentiles* were a περιποιησις, an *Acqueſt*, or acquired People; their Sins were forgiven, and they were freed from all Miſchief that might ariſe from them; and thus were they bought to God by or through Chriſt: They were ſealed with the Spirit of Promiſe, the Holy Spirit, as an Evidence or Token that they were delivered from their Sins, and made the People of God. *v.* Nº 694. 839.

696. ii. 10. For we are his Workmanſhip, created in Chriſt Jeſus unto good Works.

697

697. *Eph.* ii. 13. But now in Chriſt Jeſus, ye who were ſometimes far off, are made nigh by the Blood of Chriſt. *v.* N° 387. 693. 700.

698. 14. For he is our *Peace*, who hath made both one, and hath broken down the middle Wall of Partition between us. *v.* N° 655.

The *Gentiles* were brought to be Partakers of the Glory of the Inheritance by the Death of Chriſt, who reconciled them to God, and made Peace betwixt them. How this was done, *v.* ver. 15, 16. Chriſt is ſtiled *our Peace*, as bringing the *Gentiles* to be reconciled to *God*, who had ſhewn ſuch abundant Love and Favour on his Part towards them: *Having broken down the middle Wall of Partition between us.* This plainly alludes to the Partition-Wall in the Temple, through which no *Gentile* was allowed to paſs. Now this being broken down, *i. e.* that which kept the *Gentiles* from the *Jews* being removed, *even the Law of Commandments contained in Ordinances*, both of them were reconciled unto God, and both were made one. *v.* N° 699, 700.

699. 15. Having aboliſhed in his Fleſh the Enmity, even the Law of Commandments contained in Ordinances, for to make in himſelf of twain one new Man, *making Peace.* N° 698.

700. 16. And that he might reconcile both unto God in one Body by the Croſs, having ſlain the Enmity thereby. N° 736.

Διὰ τοῦ σταυροῦ, *through the Croſs*, by means of the Croſs. So διὰ τοῦ εὐαγγελίου, *through*, or *by means of the Goſpel*, ch. iii. 6. The Prepoſition, διὰ, with a Genitive, is uſed to ſignify *through*, or, *by means of.* Thus κτείνει δι' ἐμοῦ. *He kills by my Means.* Herod. l. i. c. 209. εἶδον δι' ἐκείνων, I ſaw by their Means, or through them, *ibid.* c. 67. *v.* N° 693. 717.

It may ſeem ſtrange that there ſhould be Occaſion to *reconcile* the *Jews* to God, who are not wont

to be repreſented as *Enemies*, but as being already in a State of Amity and Friendſhip. But this Paſſage will help us to remove this Difficulty. The *Jews* were the People of God, and had the Law of Commandments given them, a Yoke which they could not bear, and which very few complied with as they ought. The Deſign of God was now to require a different Righteouſneſs from them; and as they nationally conſidered, had rejected this Method and the Perſon who propoſed it, *they* ſtood in Need of being *reconciled* to God as much as the *Gentiles* did. The *Jews* were by their very Conſtitution in a State of Enmity to the *Gentiles*: Chriſt, by coming in the Fleſh, put an end to That; aboliſhing the poſitive Law of *Moſes*, which conſiſted in Meats and Drinks, and the Obſervations of Times. By this he made of the *Jews* and *Gentiles* together one New Body, joining them together, that he might reconcile both unto God *by the Croſs*, deſtroying all Enmity betwixt them by putting an end to the Cauſe of Enmity.

But why is it ſaid, *by his Croſs*, or by his *Death*, or *Blood*; and not by his *Life*? The Reaſon of this is, That till our Saviour was nailed to the Croſs, and actually put to Death, it could not be ſaid that the *Jews* had rejected him; but then the Inſtant that Act of theirs was committed, *it was finiſhed*; and they could not be any longer conſidered as in the ſame Circumſtances they were in before. A new Scene was opened: The People of God were made upon the Condition of Faith and Repentance, and not of Obſervance of the *Moſaical* Inſtitution. And as the *Croſs* of Chriſt, or his Death, or his Blood, may ſignify either the laſt Act of Chriſt, which was concluſive to the *Jews*, and inceptive to the *Gentiles*, hence may the *Gentiles* be ſaid to be reconciled by *them*, as they were the very things through which they received Reconciliation. *v.*

N°.

N° 595. 693. 698. Or elſe, they were reconciled by his Blood, as he condeſcended to die upon the Croſs to reconcile them to God.

701. *Epheſ.* ii. 17. And came and preached Peace to you which were far off, and to them that were nigh.

The *Gentiles* are repreſented as far off. The *Jews* were *nigh*. *v.* N° 697.

702. 18. For through him we both [*i. e.* *Gentiles* and *Jews*] have an Acceſs by one Spirit unto the Father. *v.* N° 699.

703. 19, 20, 21, 22. Now therefore ye are no more Strangers and Foreigners, but Fellow-citizens with the Saints, and of the Houſhold of God, And are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone, In whom all the Building fitly framed together, groweth unto an holy Temple in the Lord, In whom you alſo are builded together, for an Habitation of God through the Spirit.

704. iii. 6. That the *Gentiles* ſhould be Fellow-heirs, and of the ſame Body, and Partakers of his Promiſe in Chriſt by the Goſpel. *v.* N° 210. 693. 698. 700.

705. 11, 12. According to the eternal Purpoſe which he purpoſed in Chriſt Jeſus our Lord, in whom we have Boldneſs and Acceſs with Confidence by the Faith of him. *v.* N° 694. 704.

706. iv. 30. Grieve not the Holy Spirit of God, whereby ye are ſealed unto the Day of Redemption. *v.* N° 458. 695.

707. 32. Forgiving one another, even as God for Chriſt's ſake [ἐν χριστῷ, in or by Chriſt] hath forgiven you.

Our Tranſlators have rendered at Times the Words διά, ὑπέρ, περί, ἐν, ἕνεκεν, and χάρις, all by

the *Engliſh* Word, *Sake*, and by that means an unwary Reader may be led into Miſtakes. In this Place, they have rendered, ἐν, *for the Sake of*; and this, I think, without good Grounds; for it was not *for the Sake* of Chriſt, that God forgave the *Gentiles*, but *by* Chriſt. In ſome Places, where the Word, ὑπὲρ, is rendred *for the Sake*, I apprehend it would more properly be tranſlated, *for*, or, *on account of*. Thus *Acts* ix. 16. *Jeſus* ſaid to *Ananias*, *I will ſhew him how great Things he muſt ſuffer*, ὑπὲρ, *for*, i. e. *on account* of *my Name*, 2. Cor. xii. 10. *I take Pleaſure*, ſays St. *Paul*, *in Diſtreſſes*, ὑπὲρ χριστοῦ *for* Chriſt; and in the ſame manner *Philip* i. 29. *Unto you it is given* in the Behalf of Chriſt, ὑπὲρ χριστοῦ, *not only to believe on him, but alſo to* ſuffer, ὑπὲρ αὐτοῦ, *for*, or, *on account* of him. When St. *John* ſays, 1 Ep. ii. 12. *Your Sins are forgiven you for his* Name Sake, the Expreſſion is διὰ τὸ ὄνομα αὐτοῦ, *through his Name*, i. e. through him. St. *Paul* uſes the Word περὶ, when he ſays, *for which Hope's* Sake *I am accuſed of the* Jews, *Acts* xxvi. 7. He means by it, *concerning which Hope*, or, *on account of which Hope I am accuſed*.

That ἐν may be tranſlated by *propter*, or *on account*, or, *by reaſon of*, in many Inſtances, is clear. *v.* Matt. vi. 7. Gal. i. 24. Eph. iv. 1. 1 Pet. iv. 14. Col. ii. 16. Unleſs therefore the Nature of the Place leads one to another Senſe, it can't be right to interpret a Word in an unuſual Signification.

708. *Epheſ.* v. 2. And walk in Love, as Chriſt alſo hath loved us, and hath given himſelf for us, an Offering and a Sacrifice to God for a ſweet ſmelling Savour.

As this is the *only* Place in an Epiſtle to the *Gentiles*, where Chriſt is called an *Offering* and a *Sacrifice to God for a ſweet ſmelling Savour*, προσφορὰ καὶ θυσία θεῷ, εἰς ὀσμὴν εὐωδίας, it may be proper to conſider

conſider the Meaning of the Expreſſions. By a *ſweet ſmelling Savour*, no Queſtion can be made but that it ſignifies *acceptable unto God*: Thus *we are unto God* a ſweet Savour *of Chriſt*, 2 Cor. ii. 15. And ſpeaking concerning the *Things ſent him from* the *Philippians* by *Epaphroditus*, he ſays, *that they were* ὀσμὴν εὐωδίας, *a ſweet ſmelling Savour*, θυσίαν, *a* Sacrifice acceptable, *well pleaſing unto God*. Phil. iv. 18. No doubt the Alluſion is, in this Place, to the uſual *Sacrifices*; and the Senſe is, not that their Charity was offered upon the Altar to God, but their Charity was ſuch as would be accepted by God, and would be deem'd by him as agreeable and well pleaſing, as any Sacrifice which ſhewed the Heart of the Offerer.

Our Saviour's offering up himſelf to Death in like manner, was an *Offering and Sacrifice* very acceptable to God. He gave himſelf up to Death; and what he did was as highly acceptable to God as any Sacrifice or Oblation could be. παραδωκεν is uſed very often in the New Teſtament for what happened to our Saviour at and juſt before his Death; and ſometimes the *Jews* are ſaid to *deliver* him up, *Acts* iii. 13. *Judas* is ſaid to *deliver* up, or *betray* him: frequently *God* is ſaid to *deliver him up for* us all, *Rom.* viii. 32. And ſometimes *he* gave *himſelf* for us, *Gal.* ii. 20. *Epheſ.* v. 25. The Word therefore, προσδίδωμι, or the ſimple Verb, δίδωμι, does not carry with it any Idea of *Sacrifice* offered up to God. Whatever therefore is urged to that Purpoſe muſt be derived from the Terms, προσφορὰ and θυσία εἰς ὀσμὴν εὐωδίας. And here the Queſtion is, Whether in this Place they are to be taken in any other Senſe than the ſame Words are *Philip.* iv. 18. It is certain, that our Saviour had no Part of his Body conſumed by Fire; nor upon any real or ſuppoſed Altar. He died indeed upon a Croſs: but no one Inſtance can be produced of any ſuch a

Death as his, being underſtood to be a real *Sacrifice* offered unto God. And indeed nothing is more frequent than to uſe the ordinary *ſacrifical* Terms in a large Senſe; when only a general Similitude to Sacrifices in particular Reſpects is intended. So when *Remus* was *ſlain*, He is ſaid to be *Prima victima, munitionemque Urbis novæ* ſanguine ſuo conſecravit. *Jornandes.*

But let us examine this Matter a little further. The Sacrifices mentioned in Scripture are of three Kinds, either *Beaſts* or *Birds*, or the *Mincha:* to the two former Kinds there was neceſſarily required the putting them to *Death*; the third, being inanimate, there could be no *killing* belonging to it. But then they all agreed in this, that they were offered to God, and that he had either the Whole, or ſome Part or Portion of them appropriated to himſelf, by conſuming it on the Altar, which was God's Table, and by its being conſumed there, He was conſidered as eating and drinking with Him that offered the Victim, and as being in *Friendſhip* with Him. Now hence it comes to paſs, that that which makes us *Friends* to God, and puts us into *Favour with him*, (eſpecially if *Death* intervenes) is not improperly called a *Sacrifice*. And in this Senſe we ſhall find it applied, whenever the Word is applied to Chriſt. Not a *Sacrifice* to *atone* for Sins, or to *appeaſe* God; for God was already appeaſed, and was merciful, and freely forgave the Sins of Men; but Chriſt reconciling the World to God, and humbling himſelf to *Death*, making thoſe who were *Strangers to the Covenants of Promiſe, partakers of* God's *Promiſe, and Fellow-Heirs, and of the ſame Body*, Eph. iii. 6. he did what was highly acceptable to God, and made them *Friends*, who were before at Enmity. *v.* N° 693. 698. 700. 819.

709.

709. *Epheſ.* v. 8. Ye were ſometimes Darkneſs, but now are ye Light in the Lord; walk as Children of the Light. *v.* N°. 276. 295.

710. 14. Wherefore he ſaith, awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee *Light*. *v.* N° 295. 709.

711. 25. Huſbands love your Wives, even as Chriſt alſo loved the Church, and gave himſelf for it. *v.* N° 587. 671.

712. 26. That he might ſanctify, and cleanſe it with the waſhing of Water, by the Word. That he might preſent it to himſelf a glorious Church, not having Spot or Wrinkle, or any ſuch Thing, but that it ſhould be holy and without Blemiſh.

In theſe Verſes one Reaſon of Chriſt's Death, is particularly ſet down, (as it is in many other Places,) *viz.* to induce his Followers to be holy, and good, and patient.

713. *Epheſ.* v. 30. For we are Members of his Body, and of his Fleſh, and of his Bones.

714. 32. I ſpeak concerning Chriſt and the Church.

715. vi. 23. Peace be to the Brethren, and Love with Faith, from God the Father, and the Lord Jeſus Chriſt. *v.* N° 655. 698.

716. *Philip.* i. 2. Grace be to you, and Peace from God our Father, and from the Lord Jeſus Chriſt. *v.* N° 698. 715.

717. 11. Being filled with the Fruits of Righteouſneſs which are by Jeſus Chriſt, unto the Glory and Praiſe of God.

The Fruits of Righteouſneſs, are the Effects produced in Men by that Righteouſneſs which was required by God, and preached by Jeſus Chriſt, διὰ Ἰησοῦ Χριστοῦ. *v.* N° 693.

718. ii. 5—11. Let this Mind be in you which was alſo in Chriſt Jeſus. Who being in

the Form of God thought it not Robbery to be equal with God. But made himſelf of no Reputation, and took upon him the Form of a Servant, and was made in the Likeneſs of Men. And being found in Faſhion as a Man, he humbled himſelf, and became obedient unto Death, even the Death of the Croſs. Wherefore God alſo hath highly exalted him, and given him a Name which is above every Name. That at the Name of Jeſus every Knee ſhould bow, of Things in Heaven and Things in Earth, and Things under the Earth. And that every Tongue ſhould confeſs that Jeſus Chriſt is Lord, to the Glory of God the Father.

In order to have the exact Notion of this Paſſage, I think it neceſſary to reviſe the particular Expreſſions which occur in *Heliodorus*, and others; and which have been referred to ſo often by Biſhop *Bull*, Dr. *Whitby*, Dr. *Clarke*, *&c.* who have not, I think, expreſſed the Idea of the Word, ἁρπαγμῶ, or ἅρπαγμα, with ſufficient Preciſeneſs. The general Meaning of this Paſſage I take to be this.

Chriſt before his Incarnation was in the Form of God; and to act and appear as God was a Dignity that he knew how to value. He did not imagine that to *be honoured as God* was a Prize ſo cheap and eaſy, that he could make it *his own* by *merely laying hold of or ſeizing it*. No: ſuch high Honour deſerved much Pains and Labour, and would amply repay the Trouble he ſhould be at in acquiring it. He therefore diveſted himſelf of the Glory which he had, and took upon himſelf the *Form of a Servant*, being made in *the Likeneſs of a Man*: Nay, he *humbled* himſelf yet further, and *became obedient to Death*; and not only that, but he went ſo far as to die upon *the Croſs*; for which Condeſcenſion God has

has highly exalted him, that he ſhould be ἴσα θεῷ, honoured as God, by having *every Knee bow to him in Heaven and Earth.*

The Idea of οὐχ ἁρπαγμον ἡγήσατο is, I think this, *He did not think it a Thing that he could make his own merely by ſeizing it.* And this will expreſs exactly the Meaning of this Phraſe wherever it occurs in the ancient Writers. Thus in the Letter ſent from the Churches of *Vienne* and *Lyons*, cited by *Euſebius*, *Eccleſ. Hiſt. Lib.* 5. *c.* 2. and by *Nicephorus*, lib. iv. c. 18. a Compariſon is made between Chriſt and thoſe Martyrs, ἐπὶ τοσοῦτον ζηλωταὶ καὶ μιμηταὶ χρηστοῦ ἐγένοντο, ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ ὥστε ἐν τοιαύτῃ δόξῃ ὑπάρχοντες—πολλάκις μαρτυρήσαντες—οὔτ' αὐτοὶ μάρτυρας ἑαυτοὺς ἀνεκήρυττον, οὔτε μὴν ἡμῖν ἐπέτρεπον τούτῳ τῷ ὀνόματι προσαγορεύειν αὐτούς. The Meaning is, not, that they did *not haſtily covet* the Title and Honour of being Martyrs; but they did not think that Title belonged to them from what they had hitherto ſuffered: It was a Title of great Honour, which they could not make their own, merely by *taking* or catching hold of it, as Thieves make any Thing their own by laying their Fingers upon it. There is an Expreſſion in *Ælian*, which I do not remember to have been taken notice of by any one on this Occaſion. He had been ſhewing how uſeful Men the *Philoſophers* had been, and cenſures ſuch as ſhould think them ἀπράκτους *unactive*, and then goes on; *I for my Part* τὴν σὺν αὐτοῖς ἀπραγμοσύνην καὶ τὸ τῆς ἡσυχίας ἔρωτα, καὶ ἁρπάσαιμι ἐπισπάμων, would run to ſeize ſuch Inactivity and love of Quiet as theirs was, could I by that Means make it my own, *Ælian. Var. Hiſt. l.* iii. *c.* 17. The Paſſages from *Methodius*, *Origen*, *Novatian*, &c. cited by Dr. *Clarke* in his *Scripture Doctrine of the Trinity*, 3d Edit. p. 180, &c. all are to be interpreted in this Manner; and not as that

that truly great Man interprets them, by "*assuming to be as as God*," which I think the Phrase never signifies. *Phileas*, in *Euseb.* H. E. l. viii. c. 10. explains ὃ γὰρ ἁρπαγμὸν ἡγήσατο; by telling us, that the Martyrs, πάντα πόνον, καὶ παντοίας αἰκισμῶν ἐπινοίας—ὑπέμειναν. *Bore all sort of Torments not once, but some of them twice*, in order to obtain the Dignity of the Title of *Martyrs*, not imagining it a Thing which might be made their own by the bare seizing it, as ἅρπαγες, *Thieves*, do, who make every thing their own, that they can seize, and carry off. No, it was not to be had so easily.

It is worth while to consider the Passages of *Heliodorus* distinctly. *Theagenes* was highly in love with *Chariclea*, and meeting *Calasiris*, who told him that by his Art *Chariclea* was in love with him, and desired to see him,—"Does *Chariclea* desire "to see me," says he? "Why don't you con-"duct me to her?" And presently he began to run. Laying therefore hold of his Cloak, Stay, said I, as nimble as you are, Οὐ γὰρ ἅρπαγμα τὸ πρᾶγμα, οὐδὲ εὔωνον, καὶ τῶν ἐν μέσῳ βουλομένῳ προκείμενον, ἀλλὰ πολλῆς μὲν βουλῆς, ὡς πρεπόντως ἀνυσθῆναι· πολλῆς δὲ διασκευῆς, ὡς ἀσφαλῶς πραχθῆναι, δεόμενον. *This Affair* is not ἅρπαγμα, *touch and take*. "*Chari-*"*clea* is not to be had at so cheap a Rate; but "it requires much *Consideration* to do it decently, "and as it should be: and much *Caution* to do it safely. So that ἅρπαγμα is opposed to much Consideration and Caution, and signifies a Thing which you make your own merely by laying hold of it, as Thieves do. *l.* iv. *c.* 6.

Again, *Arsace* was in Love with *Theagenes*. *Cybele* her Confidant, let into the Secret, pretends to go to *Isis*'s Temple to pray and sacrifice for *Arsace*. One of the Temple Keepers tells her that *Calasiris* was dead, and that the new Priest had ordered the Strangers

Strangers that were with *Calaſiris*, to repair to a Lodging without the Temple. *Cybele* τὴν ξυνλυχίαν ἅρπαγμα καὶ ὥσπερ ἄγρας ἀρχὴν ποιησαμένη, having laid hold of this lucky Incident, and made it her own by ſeizing it, and as it were a beginning of catching him, bids him tell the young Men that a Lodging was ready at *Arſace*'s Houſe—*l.* 7. *c.* 11. Afterwards *Cybele* talks very plainly to *Theagenes*, and tells him how much in Love *Arſace* was with him, and finding him ſtill unmoved, ſhe ſays, νεὸς οὕτω καὶ καλὸς καὶ ἀκμαῖος, γυναῖκα ὁμοίαν καὶ προσελήλυθαν ἀποθεῖται, καὶ οὐχ ἅρπαγμα οὐδὲ ἕρμαιον ἡγεῖται τὸ πράγμα. *A Man ſo young, ſo handſome, ſo much in Vigour, refuſes a young and beautiful Lady dying for him, and does not think this* an eaſy Prize, to be *inſtantly ſnatched, and made his own*, or an unexpected clear Gain, *ibid*, *c.* 20. Some Time after *Cybele* puts *Arſace* in Mind that if *Chariclea* were removed out of the Way, *Theagenes* would then be brought to her Will, which ſhe found impoſſible ſo long as ſhe lived; Ἅρπαγμα τὸ ῥηθὲν ἐποιήσατο ἡ Ἀρσάκη; *Arſace* preſently caught at this Advice; She made the Advice, Ἅρπαγμα, *an Advantage* for herſelf, by inſtantly laying hold of it. *Lib.* 8, *c.* vii. So that Ἅρπαγμα ἡγεῖσθαι, or ποιεῖν, is to think any thing of that Nature that by *mere laying hold of it* you may *make it your own.* I do not therefore conceive that *Lambert Boſs* has quite exactly expreſs'd the Idea of ἅρπαγμα, though he is very near it, when he ſays, "*Non temere, ſubito, & ſine prævio* "*labore arripiendum ſibi duxit ut eſſet* ἴσα θεῷ. But it is, he did not think that to be honoured, as God, was a thing that he could make his own by merely *ſeizing* it, as ἅρπαγες, *Thieves*, do.

This Expreſſion is uſed by *Gregory Nazianzene*, in the ſame Senſe, ſpeaking of *Julian.* Οὐκ ἅρπαγμα τύχης ἀλλ' αἱρεῖῆς ἆθλον χαρίζεται. Julian *honoured himſelf with a great Title, which not the* taking

it

it luckily *gave him a Right to it, but it ought to have been the Reward of Virtue.* Invec. p. 65. And *Photius* ſpeaking of *Macedonius*, ſays, τὸν κονσαντινουπόλεως θρόνον ἅρπαγμα πάλαι ποιησάμενον, *who formerly made the See of* Conſtantinople his own, *by merely taking Poſſeſſion of it, without regarding the Cuſtoms of the Church.* Niceph. E. H. l. ix. c. 9. Photius Epiſt. 1. pag. 6.

I muſt add further, that though Ἁρπαγμα may ſignify a Thing that is made your own by mere taking it; yet the Expreſſion in St. *Paul* is, οὐχ ἁρπαγμὸν ἡγήσατο· ἅρπαγμα is the Thing *ſeized*, but ἁρπαγμὸς is the Act of ſeizing. So that the Apoſtle muſt mean, that our Saviour did not think the mere claiming to be honoured as God would give him a Right to it. No, much more was to be done. The reſt of this Paſſage is free from Difficulty.

719. *Phil.* iii. 7. What Things were Gain to me, thoſe I counted Loſs *for Chriſt.* Διὰ τὸν χριστὸν, for *the Benefit* or *Advantage of* Chriſt. *v.* N°. 644. 720.

720. 8, 9. Yea doubtleſs, and I count all Things but Loſs, for the Excellency of the Knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the Loſs of all Things, and do count them but Dung that I may win Chriſt. And be found in him, not having mine own Righteouſneſs which is of the Law, but that which is through Faith of Chriſt, the Righteouſneſs which is of God by Faith. *v.* N° 719.

721. 10. That I may know him, and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, being made conformable to his Death.

722. 11. If by any Means I might attain unto the Reſurrection of the Dead.

i. e.

i. e. The Prize of the high calling of God in Chriſt Jeſus, ver. 14. eternal Life, *John* xi. 25, 26.

723. *Phil.* iii. 20, 21. Our Converſation is in Heaven, from whence alſo we look for the Saviour the Lord Jeſus Chriſt, Who ſhall change our vile Body, that it may be faſhioned like unto his glorious Body, according to the working, whereby he is able even to ſubdue all Things unto himſelf. *v.* 1 *Cor.* xv. 24—28.

724. iv. 7. The Peace of God which paſſeth all Underſtanding, ſhall keep your Hearts and Minds through Jeſus Chriſt.

The Peace which God has offered to the *Gentile* World, which exceeds all our Conceptions: It is what God has revealed; which none of the Princes of this World knew; it is the Wiſdom of God in a Myſtery. *v.* N° 655. *Col.* i. 27. iii. 15.

725. 23. The Grace of our Lord Jeſus Chriſt be with you all. *Amen. v.* N° 655.

726. *Coloſſ.* i. 2. Grace be unto you, and Peace from God our Father, and the Lord Jeſus Chriſt. *v.* N° 655.

727. 13, 14. His Son, in whom we have Redemption through his Blood, the Forgiveneſs of Sins.

V. N° 581. 583. 693.

728. 20. And having made Peace through the Blood of his Croſs, by him to reconcile all Thinks unto himſelf; by him I ſay, whether they be Things in Earth, or Things in Heaven.

V. 693. 700. 948.

729. 21. And you that were ſometimes alienated, and Enemies in your Mind by wicked Works, yet now hath he reconciled.

He is ſpeaking of the *Gentiles*. *v.* N° 218. 581. 693. 949.

730. i. 22. In the Body of his Fleſh through Death, to preſent you holy and unblameable, and

and unreproveable in his Sight. *v.* 69. 594. 595. 693. 700. 949.

731. *Coloſſ.* i. 27, 28. To whom God would make known what is the Riches of the Glory of this Myſtery among the *Gentiles*, which is Chriſt in you, the Hope of Glory, whom we preach, warning every Man in all Wiſdom, that we may preſent every Man perfect in Chriſt Jeſus. *v.* N° 638. 694.

732. ii. 9. For in him dwelleth all the *Fulneſs* of the Godhead bodily.

The Apoſtle, *c.* i. 19. Speaking of Chriſt as having the Pre-eminence ſaid,—*For it pleaſed the Father that in him ſhould all Fulneſs dwell:* By the Word *Fulneſs* in that place, is meant the ſame that is here called, *All the Fulneſs of the Godhead*; and this was what was communicated in Fact to his Diſciples; for it is aſſerted, That *of his* Fullneſs *have* ALL WE received. *John* i. 16. In *Epheſ.* iii. 19. it is called, *all the Fulneſs of God:* and *c.* i. 23. *The* Fulneſs *of him that* filleth *all Things in all.* I do not think that this *Fulneſs* relates to *miraculous Gifts*; But to the *Bleſſings* of the Goſpel given by Chriſt; and ſo I think St. *Paul* underſtood it, when he ſays, *Rom.* xv. 29. *I will come to you,* ἐν πληρώματι εὐλογίας, *in the* Fulneſs of the Bleſſing *of the Goſpel of Chriſt.* This *Bleſſing* was, that they ſhould have the *Forgiveneſs of all Sins*, and ſhould be admitted to the Inheritance of the Sons of God, notwithſtanding their being *Gentiles.* And this ſuits the Apoſtle's Argument in every Place where this Expreſſion occurs. " It pleaſed the Father, that " all the Fulneſs of Bleſſing, to both *Jews* and " *Gentiles*, ſhould be in him, and perpetually pre- " ſent with him; and it pleaſed him to reconcile by " him all, *Jews* and *Gentiles*, to himſelf, making " Peace through his Blood ſhed on the Croſs: And " you who were formerly alienated from God, and

" Enemies

" Enemies to him, now hath he reconciled ἐν τῷ " σώματι τ σαρκὸς αὐτ διὰ τοῦ θανάτ, *in the* " *Body of his Fleſh through Death*, i. e. by his ta- " king a Body of Fleſh, and dying." *v.* Heb. ii. 14. *He himſelf* (i. e. Chriſt) *took part of the ſame* (Fleſh and Blood) *that through* Death *he might deſtroy him that had the Power of* Death, *that is the Devil*, and deliver them who through Fear of Death were all their Life-time ſubject to Bondage.

The Fulneſs therefore here mentioned, is the ſame as *the Riches of God's Grace, in which* ἐπερίσσ ευσεν εἰς ἡμᾶς, *he* abounded to *us*; the ὑπερβάλλον μέγεθ, *the exceeding Greatneſs of his Power to us*, Eph. i. 7. 19. ὑπερβάλλοντα πλοῦτον τ χάριτ αὐτοῦ, *the exceeding Riches of his Grace*, ch. ii. 7.

And this ſhews the true Intent of this Place. Beware leſt any Man ſeduce you from following Chriſt to following the Tradition of Men; for the true Riches of God's Grace, the Fulneſs τ θεότητ, of God's Goodneſs and Mercy, the Bleſſings which in God's abundant Goodneſs are given to *all Men*, are preſent with, and only to be had from Chriſt, fully, really, truly. For as it immediately follows,

733. *Coloſſ.* i. 10. And ye are complete in him, which is the Head of all Principality and Power.

Ἐστε ἐν αὐτῷ πεπληρωμένοι. Of that Fulneſs which he had, *ye have received* and are *filled* with it. There is in *Plato*'s *Convivium*, at the Beginning, much the ſame Image. *Socrates* ſays to *Agatho*, δ ἂν ἔχοι—εἰ τοιοῦτον εἴη ἡ σοφία ὥστε ἐκ τοῦ πληρεστέρου εἰς τὸ κενότερον ῥεῖν ἡμῶν ἐὰν ἁπτώμεθα ἀλλήλων. Οἶμαι γ μὲ παρὰ σοῦ πολλῆς κ καλῆς σοφίας πληρωθήσεσθαι. It would be well if Wiſdom were a Thing of that ſort, that it would run out of one that was full into one that was empty, if they touched

touched one another. For I think that then I ſhould be filled with great Wiſdom from you. *v.* N° 732.

734. *Coloſſ.* ii. 11, 12. In whom alſo ye are circumciſed with the Circumciſion made without Hands, in putting off the Body of the Sins of the Fleſh by the Circumciſion of Chriſt. Buried with him in Baptiſm, wherein alſo you are riſen with him through the Faith of the Operation of God, who hath raiſed him from the Dead.

Διὰ τ πίστεως τ ἐνεργείας τ θ. Through a Belief of the Power of God who raiſed him. This is expreſſed, *Epheſ.* i. 19, 20. *That ye may know—what is the exceeding Greatneſs of his* Power to *us ward who believe, according to the* working of his mighty Power, *which he wrought in Chriſt when he* raiſed him from the Dead.

735. ii. 13. And you being *dead in* [to Sins] and the Uncircumciſion of your Fleſh, hath he (*i. e.* God) quickned together with him, having forgiven you all Treſpaſſes.

God forgave the *Gentiles* all paſt Sins, and made them no Obſtruction to his admitting them into Favour, provided they would henceforth live unto him that had bought them. *v.* N° 381. 397, 398.

736. 14. Blotting out the Hand-writing of Ordinances that was againſt us, which was contrary to us, and took it out of the Way, *nailing* it to his Croſs.

The parallel Place to this in the Epiſtle to the *Epheſians* is, ch. ii. 15. *Having* aboliſhed *in his Fleſh the Enmity, even the Law of Commandments contained in Ordinances, for to make in himſelf of twain one new Man, making* Peace, *and that he might* reconcile *both unto God in one Body by the Croſs, having ſlain the Enmity thereby.* *v.* N° 699, 700.

By *Us* the Apoſtle means the *Gentiles*. The *Hand-writing of Ordinances* is the Law of *Moſes*, which kept

kept the *Jews* ſeparate and diſtinct from the *Gentiles*; and therefore was ὑπεναντίον, *contrary* unto us. This Law the Father took away, and put an End to, when his Son came to die on the Croſs, making it no longer to be the Law to the People of God. He affixed it to the Croſs of Chriſt. *Grotius* obſerves it to be the Cuſtom in ſome Places to abrogate Laws by driving a Nail through them. *v.* N° 700.

737. *Coloſſ.* iii. 3. For ye are dead, and your Life is hid with Chriſt in God.

He ſpeaks of the *Gentiles*, and not of the *Jews*, as ſome have imagined. You that, ἀπεθάνετε, have been dead, and riſen again with Chriſt, have your Life ſafely depoſited with God by Chriſt. *v.* N° 398. Therefore

738. 4. When Chriſt, who is our Life, ſhall appear, then ſhall ye alſo appear with him in Glory.

739. 13. Even as Chriſt alſo *forgave* you, ſo alſo do ye.

It is here ſaid that *Chriſt forgave* the Gentiles; He was the Means by which God's Forgiveneſs of them was preached. Chriſt *forgave*, ἐχαρίσατο, as the *inſtrumental* Cauſe, God as the *principal*. *v.* N° 707. 744.

740. 24. Knowing that of the Lord ye ſhall receive the Reward of the Inheritance; for ye ſerve the Lord Chriſt.

741. 1 *Theſſ.* i. 1. Grace be to you, and Peace from God the Father, and the Lord Jeſus Chriſt. *v.* N° 655.

742. 10. And to wait for his Son from Heaven, whom he raiſed from the Dead, even Jeſus which delivered us from the Wrath to come.

742. 1 *Theſſ.* iv. 14. For if ye believe that Jeſus died and roſe again, even ſo them alſo which *ſleep* in Jeſus will God bring with him. *v.* Nº 648.

744. v. 9, 10. For God hath not appointed us to Wrath; but to obtain Salvation by our Lord Jeſus Chriſt, who died for us, that whether we wake or ſleep, we ſhould live together with him. *v.* Nº 498. 739. 950.

745. 28. The Grace of our Lord Jeſus Chriſt be with you. Amen. *v.* Nº 655.

746. 2 *Theſſ.* i. 2. Grace be to you, and Peace from God our Father, and the Lord Jeſus Chriſt. *v.* Nº 655.

747. 7—10. When the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels, In flaming Fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt. Who ſhall be puniſhed with everlaſting Deſtruction, from the Preſence of the Lord, and from the Glory of his Power. When he ſhall come to be glorified in his Saints, and to be admired in all them that believe—in that Day. *v.* Nº 648.

748. 12. That the Name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the Grace of our God, and the Lord Jeſus Chriſt. *v.* Nº 206—210.

749. ii. 13, 14. Belief of the Truth, whereunto he hath called you by our Goſpel, to the obtaining of the Glory of the Lord Jeſus Chriſt.

750. 16. Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting Conſolation, and good Hope through *Grace.* *v.* Nº 207. 209. 655.

751.

751. 2 *Theſſ.* iii. 16. Now the Lord of Peace himſelf give you Peace always. *v.* N° 229. 655.

752. 18. The Grace of our Lord Jeſus Chriſt be with you all. Amen. *v.* N° 750.

753. 1 *Tim.* i. 2. Grace, Mercy, and Peace from God our Father, and Jeſus Chriſt our Lord. *v.* N° 752.

754. 15, 16. This is a faithful Saying, and worthy of all Acceptation, That Chriſt Jeſus came into the World to *ſave Sinners*, of whom I am Chief. Howbeit, for this Cauſe I obtained Mercy, that in me firſt Jeſus Chriſt might ſhew forth all Long-ſuffering for a Pattern to them which ſhould hereafter believe on him to *Life everlaſting*.

It may deſerve Conſideration what St. *Paul* here Means by *ſaving* Sinners. It cannot be, that Chriſt came into the World actually to confer Life everlaſting upon all Sinners continuing ſuch; nor is it conceivable, that every one that is called upon by, or that calls upon the Name of Chriſt, ſhall be finally happy. The *Salvation* therefore in this and other Paſſages, ſignifies no more than this, that the whole World had by Chriſt the Means offered them, by which they might, if they pleaſed, become finally happy. They are brought into the Kingdom of God, and have Conditions propoſed, which, if they comply with, they will be put in poſſeſſion of Life everlaſting. *v.* N° 440.

755. ii. 5. For there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus.

The Notion of Μεσίτης, or *Mediator*, may be learned from what is ſaid, *Lev.* xxvi. 46. *Theſe are the Statutes, and Judgments, and Laws, which the Lord made* between him and the Children *of* Iſrael *in Mount* Sinai, by the Hand *of* Moſes. And

Deut. v. 5. *I* ſtood between *the Lord and you at that Time, to ſhew you the Word of the Lord.* In this Senſe was *Moſes* a *Mediator*, as acting ἀναμέσον, between God and the Children of *Iſrael:* And in this Senſe was Chriſt the *Mediator* betwixt God and Man: *The* Mediator *of the New Covenant*, Heb. ix. 15. xii. 24. *of* a better *Covenant*, Heb. viii. 6. of that Covenant which was brought from God to Man *by the Hand* of Chriſt.

The Title of *Mediator* is attributed to Chriſt in theſe Places only, and in the Place before us, in the New Teſtament. And as in thoſe three Places that Title is expreſsly confined to the *Covenant* he brought; in this Place it is moſt natural to refer it to the ſame. The Connexion therefore is, *God will have all Men to be ſaved*, Gentiles as well as Jews, *and to come to the Knowledge of the Truth*, and make up one Body, or *one new Man of twain*, Eph. ii. 15, 16. For as there is one only God, ſo there is one only Mediator between God and Man, the Man Chriſt Jeſus, who hath reconciled both *Jews* and *Gentiles* to God by giving them the Covenant of Peace, and made them one; whereunto I *Paul* am appointed a Preacher, a Teacher of the Gentiles in Faith and Truth.

756. 6. Who gave himſelf a Ranſom for all to be teſtified in due time. *v.* N° 51. 445.

Our Saviour himſelf ſays, *Matt.* xx. 28. that *he came to give* his Life, λύτρον ἀντὶ πολλῶν, a Ranſom for many; and ſo it is *Mark* x. 45. In this Place of St. *Paul* it is, *he gave* himſelf, ἀντίλυτρον ὑπὲρ πάντων, *a Ranſom for* all. Now theſe Places, which are the only ones in the New Teſtament where the Words λύτρον and ἀντίλυτρον are uſed, muſt be interpreted from the frequent Uſe of the Words λυτρόω, and its Derivatives, as applied to Chriſt, and ſignifying what was done by him. Compare too *Iſa.* xliii. 3, 4.

Ἀπο-

Ἀπολύτρωσις is properly *a Deliverance from* any Thing; nor does it neceſſarily imply a *Ranſom* paid *to* any one that holds a Slave in Captivity, but only a *Deliverance* from ſuch a State into a State of Liberty. And ſo is the Verb, λυτρόω, frequently uſed in the Old Teſtament; and *Moſes* is ſtiled, λυτρωτής, in the ſame Senſe, *Acts* vii. 35. It will be neceſſary to ſet down a few Inſtances of this.

And 1. λυτρόω, *Exod.* vi. 6. God ſays, *I will bring you out from under the* Burdens *of the* Egyptians, *and I will rid you out of their* Bondage, *and I will* redeem *you*, λυτρώσομαι, *with a ſtretched-out Arm.* Exod. xv. 13. *Thou in thy Mercy haſt led forth the People, which*, ἐλυτρώσω, *thou haſt* redeemed. The *Pſalmiſt* prays to God, *Draw nigh unto my Soul, and* redeem it, λύτρωσαι αὐτήν, *deliver me becauſe of mine Enemies*, Pſal. lxix. 18. *He ſhall* ſave *the Souls of the Needy, He ſhall* redeem λυτρώσεται, *their Soul from Deceit and Violence*, Pſal. lxxii. 14. *Remember thy Congregation which thou haſt purchaſed of old, the Rod of thine Inheritance which thou haſt* redeemed, ἐλυτρώσω, *this Mount Sion wherein thou haſt dwelt*, lxxiv. 2. *Thou haſt with thine Arm redeemed*, ἐλυτρώσω, *thy People*, lxxvii. 15. There are above fifty Inſtances in the Old Teſtament where the Word λυτρόω is uſed for, to *deliver*, without any *Price* or *Ranſom* paid.

2. Λύτρωσις in like manner is uſed for *Deliverance. He ſent* Redemption, λύτρωσιν, *to his People*, Pſal. cxi. 8. And again, *Let* Iſrael *hope in the Lord, for with the Lord is Mercy, and with him is plenteous* Redemption, λύτρωσιν, Pſal. cxxx. 7. It follows, *and he ſhall* redeem, λυτρώσεται, Iſrael *from all his Iniquities.*

3. Λυτρωτὴς is uſed in the ſame manner concerning God, *Pſal.* xviii. 15. *O Lord my Helper*

and my Redeemer, λυτρωτά μου. *They remembred that God was their Rock, and the high God their* Redeemer, λυτρωτὴς αὐτῶν. *Pſ.* lxxviii. 35.

4. Ἀπολύτρωσις, is uſed in the New Teſtament in the ſame Manner, for a *Deliverance* from that by which we were held in a State of Bondage. Now as *Sin* was the Thing to which Men had yielded themſelves Slaves, and by that Means were alienated from God, God's forgiving them the Sins that were paſt, and not bringing them to their Account, or making them any Obſtruction to his Grace or Favour, is properly delivering Men from them. And accordingly this is the Senſe in which it is uſed by St. *Paul.* Thus *Rom.* iii. 4, 5. *Being juſtified freely by his Grace through* the Redemption *that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiatory through Faith in his Blood, to declare his Righteouſneſs for* the Remiſſion of Sins *that are paſt.* Again, *In whom we have* Redemption, ἀπολύτρωσιν, *through his Blood, the* Forgiveneſs of Sins, *according to the Riches of his Grace,* Eph. i. 7. Col. i. 14. Theſe expreſs Paſſages will ſufficiently explain others. Thus *Rom.* viii. 23. *Waiting for the Adoption, to wit, the* Redemption *of our Body,* ἀπολύτρωσιν, *Deliverance from the Body.* This is explained ver. 21. *Becauſe the Creature alſo itſelf ſhall be* delivered from the Bondage *of Corruption. Chriſt is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and* Redemption, 1 *Cor.* i. 30. *The Holy Spirit which is the Earneſt of our Inheritance, until the* Redemption *of the purchaſed Poſſeſſion,* Eph. i. 14. iv. 30. In theſe Places ἀπολύτρωσις, *Redemption,* is uſed for a final Deliverance from the Effects and Conſequences of Sin, or from our Bodies, or from Corruption.

When therefore it is ſaid that Chriſt gave *his Life,* or, *himſelf,* to be λύτρον or ἀντίλυτρον, *a Ranſom* for all; — This implies no more than that he

died

died to *deliver* Man from the Effects of Sin. Not that he paid his Life to *Sin*, or to *God*, to *ranſom* Mankind from Sin: But, to bring about the great Deſign of God, in making the *Gentiles* as well as the *Jews* his People, Chriſt condeſcended even to lay down his Life, to deliver them from their Sins, or the Effects of them. His Life was what he gave up, in order to obtain that End; and therefore That was the λύτρον or ἀντίλυτρον he gave. *v.* N° 445.

It muſt never be forgot, that God is always *good* and *merciful*; and retained ſuch *Love* for Mankind, that his ſending his Son into the World is always repreſented as a ſtrong Inſtance of his Goodneſs to us, *antecedent* to our Saviour's Death. God therefore muſt not be conſidered as bought *to us* with a Price, but we are *bought to God* with a Price: He was ſo far from being implacable without, or until, a *Ranſom* was paid, that he ſhewed his Love to us prior to That, in ſending his Son. He juſtified us *gratis*, *freely*; and his *Grace*, and and the *Riches* of it, the *exceeding great Riches* of it, is magnified by the Apoſtle in his Epiſtles to the *Romans*, and *Epheſians*; and his conſtant Doctrine is, that we are *ſaved by Grace*. Which Way can this be true, if a *Ranſom* be required or paid equivalent to the Bondage? Or what is this *Grace*, or the *exceeding Riches* of *Grace*, if an Equivalent be paid for our Redemption? How can that be called a *free Gift*, which is the Effect of *Purchaſe?* Whereas taking the Word *Redemption*, ἀπολύτρωσις, in its uſual Signification, for *Deliverance from*, and λύτρον in the ſame Manner, there is no Inconſiſtency or Difficulty in the Scripture Account of our Redemption. There is one God, the ſame to all, and one that has gone between God and Man, to make Peace betwixt them, and reconcile the World

to God, even Jeſus Chriſt, who gave his Life for all, to be teſtified in due Seaſon.

It may perhaps be ſaid, that God was *induced* to come to Terms of Agreement with Man, by the Mediation of Chriſt; and that he was ſo well pleaſed with what our Lord did and ſuffered on our Account, that he appointed him to declare to the World, how well he was ſatisfied with what had been done by our Mediator; and that no Obſtacle lay on his Part againſt us, provided we are ready to accept the Terms propoſed. But,

It muſt be remembered, that *God ſo* loved *the World* as to *ſend his Son* into it, *that the World through him might be ſaved*, John iii. 17. 1 John iv. 10. That this *Love* aroſe from any *Mediation of Chriſt*, is no where expreſsly ſaid in Scripture, and perhaps is not reconcileable to the moral Attributes of God. The only Thing that was wanting was, that thoſe who were Enemies to God and his Kingdom ſhould be reconciled to him; and Chriſt undertook this Office, and brought them *nigh*, *who were afar off*, declaring the Conditions upon which they might have an Inheritance, and become Heirs of God. This was done ſo faithfully, and ſo agreeably to the Will of God, that the Obedience of our Lord was highly acceptable, and amply rewarded by his and our Father, *Phil.* ii. 9. *v.* N° 51. 445. 757. 1 *Tim.* iii. 16. And without controverſy, great is the Myſtery of Godlineſs: God was manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.

It ſeems to be no Queſtion, whether the true Reading of this Place be, *God* was manifeſt, or, *which* was manifeſt, Ὃς or Ὁ, *qui*, or *quod*. It is very certain Θεὸς, *God*, was not the Reading till the fifth, or the Beginning of the ſixth Century.

This

This Myſtery of Godlineſs was the preaching the Goſpel to the *Gentiles*, and making them Partakers of God's Promiſe in Chriſt by the Goſpel, *Eph.* iii. 3—6. This Myſtery was *manifeſted in the Fleſh*, of Chriſt; *juſtified in the Spirit*, i. e. by the Holy Ghoſt; *ſeen of Angels* (Angels deſired to look into it, 1 *Pet.* i. 12. and *now unto the Principalities and Powers in* heavenly Places *is made known the manifold Wiſdom of God, according to the eternal Purpoſe which he purpoſed in Chriſt Jeſus our Lord*, Eph. iii. 10, 11.) *preached unto the* Gentiles, *believed on in the World, received and embraced* with Glory. *v.* N° 638. *God*, is not *here* in the *Syriac* Copies.

758. 2 *Tim.* i. 1, 2. *Paul* an Apoſtle of Jeſus Chriſt, by the Will of God, according to the *Promiſe of Life* which is in Chriſt Jeſus, Grace, Mercy and Peace from God the Father, and Chriſt Jeſus our Lord. *v.* N° 665.

759. 10. But is now manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed Death, and hath brought Life and Immortality to light through the Goſpel.

God had determined *before the World began*, ver. 9. to ſave the *Gentiles* by calling them in Chriſt; and this Purpoſe of his is now made manifeſt by the appearing of Chriſt, who hath aboliſhed *Death*. The Victory over Death is given by God through Chriſt, 1 *Cor.* xv. 57. It is not very eaſy to underſtand this, unleſs we look back to what our Saviour has ſaid, *John* vi. 40. 47. 50, 51. ch. viii. 51, 52, in which Places he promiſes, that *if a Man keep his ſaying, he ſhall not taſte of Death for ever*; he *ſhall not ſee* Death *for ever*; and to St. *Paul*'s large Diſcourſe upon this Subject, *Rom.* v. 12—21. which I have conſidered and explained above. *v.* N° 596—605. Suppoſing the Souls of ſuch as comply with the Will of Chriſt ſubſiſt in a State of Action, to *theſe* Death is certainly aboliſhed; and he that gives

gives Aſſurances from God, not only in Words, but in the Example of his own Perſon, gives great Light to the whole Doctrine of Life and Immortality. We are not to underſtand the Word φωτίζω, to ſignify to *bring to light*, as if a Life immortal were a Doctrine unknown to the World before Chriſt. For both *Heathens* and *Jews* too were well acquainted with the Notion, though their Sentiments might be confuſed, and Darkneſs much covered their Thoughts on thoſe Subjects. But our Saviour by ſpeaking ſo many Things concerning a future State, and raiſing himſelf from the Dead, gave great Clearneſs of Notion, and ſtrong Aſſurances of that, which before was intricate and puzled.

Juſtinian ſpeaking of the old *Roman* Law, collected together in the *Pandects*, ſays, *In quibus breviter expoſitum eſt, & quod antea obtinebat, & quod poſtea deſuetudine inumbratum, Imperiali remedio* illuminatum eſt. *In which ſome Things which were heretofore in Uſe, are now re-eſtabliſhed, and what through Deſuetude was* dark *and* confuſed, *is* enlightned *or* cleared up. *Juſtin.* Inſtit. Procœmium. *Theophilus* tranſlates, *illuminatum eſt*, by ἐφωτίσθη.

760. 2 *Tim.* ii. 1. Be ſtrong in the Grace which is in Chriſt Jeſus.

i. e. preach the Goſpel of Grace to the Gentile World ſteadily. *v.* N° 750.

761. 10. Therefore I endure all Things for the Elect's Sake, that they may alſo obtain the Salvation which is in Chriſt Jeſus, with eternal Glory.

The Gentiles were *ſaved* by being called into the Religion of Chriſt, *i. e.* they were made the People of God. But it did not follow from that, that they ſhould actually have *eternal Glory*; for that depended upon their Practices, and the good Life to which they were called. *v.* N° 440. 754.

762.

762. 2 *Tim.* iv. 1. I charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the Quick and the Dead at his Appearing, and his Kingdom.

763. 8. Henceforth is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall give me at that Day; and not to me only, but unto them alſo that love his Appearing.

764. 22. The Lord Jeſus Chriſt be with thy Spirit. *Grace* be with you.

765. *Titus* i. 4. *Grace*, *Mercy*, and *Peace* from God the Father, and the Lord Jeſus Chriſt our Saviour. *v.* N° 655.

766. ii. 13, 14. Looking for that bleſſed Hope, and the glorious Appearing of the Great God, and our Saviour Jeſus Chriſt. Who gave himſelf for us, that he might *redeem us from all Iniquity*, and purify unto himſelf a peculiar People, zealous of good Works.

This was wrote to a *Gentile*; and accordingly it is ſaid, that *the Grace of God hath appeared to all* Men, to *Gentiles*, as well as *Jews*; and taught them to look for that bleſſed Hope, and the Appearance of Chriſt, who died that he might redeem us from all Iniquity; how that is, conſult N° 695. 756.

767. iii. 4—7. But after that the Kindneſs and Love of God our Saviour toward Man appeared. Not by Works of Righteouſneſs, which we have done, but according to his *Mercy* he ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt. Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour. That being juſtified by his *Grace*, we ſhould be made Heirs according to the Hope of eternal Life. *v.* N° 655. 693.

768. *Philem.* ver. 3. Grace to you and Peace from God our Father, and the Lord Jeſus Chriſt. *v.* N° 655.

769. *Heb.* i. 1—3. God—hath ſpoken to us by his Son—who when He had by himſelf purged our Sins, ſat down on the right Hand of his Majeſty on high.

The Epiſtle to the *Hebrews* being formed upon a peculiar Plan, the Language and Expreſſion will neceſſarily be different from That of all the reſt of St. *Paul*'s Writings: The Subject leading the Author to ſpeak in a quite different manner. In this Epiſtle therefore we muſt not expect to meet with any account of the *Myſtery*, ſo much diſcourſed of in the other Epiſtles; nor of *predeſtinated* Perſons; nor of God's *Purpoſe*, nor of *Election*; nor indeed to find any of thoſe Expreſſions which a careful Reader will obſerve to relate only to the *Gentiles*, as being made, or to be made, *the People of God.*

The general Deſign of this Epiſtle is to ſhew that there was nothing in the Law of *Moſes*, either valuable, or to be boaſted of as an Advantage, which was not as much or more to be valued and boaſted of in the Chriſtian Diſpenſation. The Nature therefore of ſuch an Epiſtle muſt lead the Writer to ſpeak of the *Jewiſh Sacrifices* and *Cuſtoms*, and to make uſe of figurative Expreſſions: And as thoſe Rites are now in Diſuſe, This may make it hard to find out the exact Idea which the Writer had in his Mind. There is evidently much Reaſoning, and That very ſtrict and Logical, all along in this Epiſtle, as has been ſhewn on another Occaſion.

Δι' ἑαυτοῦ καθαρισμον ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν. *When he had by himſelf purged our Sins.* It is plain from what the Apoſtle has ſaid, *Rom.* ii. 17—29. iii. 9—20. that the Jews were all under Sin as well as the Gentiles: and could no more be juſtified by the Deeds of the Law than the Gentiles could by their Obedience to the Law which They were under.

under. This is a plain Fact which muſt always be kept in View. Now Chriſt having cleanſed the Jews from their Sins, *i. e.* having taken away both the Guilt and the Puniſhment of them, having made it that their Sins ſhould not be imputed to them, Hence he is ſaid to *have purged* their Sins. The Law had frequently preſcribed Sacrifices for ſome Sins in order to the People's being free from the Puniſhment denounced therein. Sometimes they were to *waſh* their Bodies, and ſo to be clean. And hence St. *John* uſes the Words, καθαρίξειν, and λούειν, to *cleanſe* and to *waſh*, for the ſame thing. Thus, *The Blood of* Jeſus Chriſt *his Son* cleanſeth *us from all Sin.* 1 *John* i. 7. In the *Revelations*, c. i. 5. it is, *Hath loved us and* waſhed *us from our Sins in his own Blood.* In another place, the Apoſtle, ſpeaking of ſuch as had undergone great Tribulation for the ſake of Chriſt, ſays, *They had* waſhed *their Robes, and made them white in the Blood of the Lamb. Rev.* vii. 14. So that to be *purged*, or *cleanſed*, or *waſhed*, from our Sins, is to have them quite *removed*, or *taken away*; and to *forgive us our Sins*, or to *cleanſe us from all Unrighteouſneſs*, is juſt the ſame thing.

Δι' ἑαυτοῦ. *By himſelf.* Chriſt removed all our Sins, not by means of any *Purifications*, ſuch as the Law preſcribed, but by means of Himſelf, and what he did for us. *v.* N° 700. It was by means of his *Dying* as he did, that We are put into a ſtate of Salvation.

It may be made a queſtion, How it is that Chriſt is here ſaid to have purged us from our Sins, when the Father remits them gratis. *Rom.* iii. 24. *v.* N° 581. The Anſwer is, That the Father is the *Principal*, our Saviour the *Inſtrumental* Cauſe. Our Saviour appearing and acting as he did, reſtored all Mankind to a State of Friendſhip with God: And he gave aſſurance to all of the Remiſſion of Sins, if they would for the future comply

with

with the Conditions propoſed unto them. Now He that makes Sins to be no Obſtruction to the Favour of God, is properly enough ſaid to *cleanſe*, or *purge* our Sins. And He properly does it *by Himſelf*, who makes uſe of no other Means to obtain his End. For the manner of Expreſſion, *v.* N° 51. 770. *Heb.* ii. 9. But we ſee Jeſus who was made a little lower than the Angels, for the ſuffering of Death, crowned with Glory and Honour, that he by the Grace of God ſhould *taſte Death* for every Man.

The Original is, I think, more determinate than our Tranſlation. Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον, βλέπομεν, Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι, &c.

It muſt be obſerved, that the οἰκουμένη μέλλουσα, *the World to come*, is that State of which the Apoſtle was ſpeaking as being under the Meſſiah; and it was not committed to Angels, but to Jeſus, who, *becauſe he ſuffered Death*, was therefore *crowned with Glory and Honour*, Phil. ii. 8, 9. The Rule over the People of God was committed to *Jeſus* as a Reward of his Sufferings: He was indeed βραχύ τι, for *a little while*, made lower than the Angels; *but he is now made ſo much better* than they, *as he hath by Inheritance obtained a more excellent Name* than they, *ch.* i. 4. He was indeed διὰ τὸ πάθημα θανάτου, through or *on Account of*, *his ſuffering of Death*,—made *lower* than the Angels; but we ſee that he is now exalted, and every Thing is made ſubject to him, 1 *Cor.* xv. 25—28.

Again. It is ambiguous, whether the other Words, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου, ſhould be rendered, *that by the Grace of God for all he ſhould taſte Death*, or, *by the Grace of God he ſhould taſte Death for all.* It makes no great Matter which is the Conſtruction. Chriſt taſted Death for all, *Gentile* as well as *Jew*; and the Grace of God was

was intended for all, *Gentile* as well as *Jew*; *v.* N° 952.

Hitherto has the Apoſtle been proving the ſuperior Dignity of the Son of God, above that which Angels could pretend to. Great as they were, yet Jeſus was greater than they, as having the οἰκουμένην μέλλουσαν, *the World to come*, all the People of God, conſiſting of both *Jew* and *Gentile*, ſubject unto him. An Objection to this might eaſily be urged, that he *died*, and on that Account was *lower* than the Angels. To this the Apoſtle anſwers, from this Verſe to the End of the Chapter, in which he ſhews the Fitneſs in every Reſpect for the Meſſiah to *taſte Death*.

771. *Heb.* ii. 10. For it became him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings.

This I think muſt be conſtrued thus; That it pleaſed God to make perfect through Sufferings the Captain of our Salvation, who bringeth many Sons unto Glory; referring the Character of bringing many Sons to Glory, to *Chriſt*, not to God: Ἔπρεπε αὐτῷ—πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. It would have been ἀγαγόντι, and not ἀγαγόντα, had it been to be referred to God. The Senſe is, "It "was very fit and right in God, to make the "Leader of our Salvation go through a State of "Sufferings, ſince he was to bring ſo many to "Glory who were here neceſſarily expoſed to Suf-"ferings." Chriſt is our Ἀρχηγὸς, *Leader*, and we are to *fill up that which is behind of the Afflictions of Chriſt*, Col. i. 24. And St. *Paul* ſays, *Rom.* viii. 17. *if ſo be that we* ſuffer with *him*, *that we may be alſo glorified together*. See how this Topick is preſſed, 1 *Pet.* ii. 21—24. *v.* N° 557, 562, 826.

772.

772. *Heb.* ii. 11. For both he that ſanctifieth, and they who are ſanctified, are all [ἐξ ἑνὸς, from] one; for which Cauſe he is not aſhamed to call them Brethren.

There is no Queſtion but that, *he that ſanctifieth*, is the ſame with, the *Captain of our Salvation*; and the *Sons which were to be brought to Glory*, are, *the ſanctified*; and they are all from one common Parent, for which Cauſe our Saviour calls them *Brethren*. Now it is plain that Jeſus *ſanctified* his Diſciples *by God's Word*, and they were *ſanctified* by it, *John* xvii. 19, 20. He called Men through the Goſpel to be the People of God; and all, both *Jews* and *Gentiles*, were *ſanctified, called to be Saints*, ſeparated from the reſt of the World; *ſanctified by the Holy Ghoſt*, Rom. xv. 16. As all therefore were here to meet with Sufferings, why ſhould one Child, or Son of God, be excepted from this common Accident of Life?

773. 14, 15. Foraſmuch then as the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took Part of the ſame, that through *Death* he might deſtroy him that had the Power of *Death*, that is the Devil. And deliver them, who through fear of Death were all their Life-time ſubject to Bondage.

It muſt be remembred, that *the Wages of Sin is Death*, Rom. vi. 23. and that *the Gift of God is eternal Life through Jeſus Chriſt*. Here then is another Reaſon given us, why Chriſt ſhould ſuffer, even *Death*, as well as his Brethren. For his Brethren, *i. e.* all Men, being *Partakers of Fleſh and Blood*, and it being *appointed unto Men once to die*, ch. ix. 27. it was fit that he who partook likewiſe of Fleſh and Blood, ſhould die. If it ſhould be aſked, Why was this fit? The Anſwer is, That by dying and then riſing, he ſhew'd that his Death did not put an End to Life; and therefore that all ſuch as lived

lived in a perpetual Fear and Bondage, leſt they ſhould die for ever, might ſee in him a manifeſt Inſtance of Life after Death. The Devil tempting our firſt Parents to Sin, brought Death into the World: But by Chriſt's Death, who did no Sin, Life is ſhewn to reign by the Grace and Favour of God; and therefore there is no Occaſion to be ſo much afraid of Death as the World is, *v. Rom.* v. vi. vii. Death was plainly the Conſequence of Sin; and all Mankind are ſubject to it. But Chriſt deſtroyed or defeated the Devil, if we do not continue in a State of Inſenſibility from that Time when we ſeem to die. The Devil would ſtill have the *Power of Death*, and Man would ſtill be in *Bondage to the Fear* of it, if that were the Caſe. But if Chriſt has ſecured the Point, and guarded againſt this Evil, and ſhewn in himſelf, that you have no Reaſon to fear Death, this ſhews how he *deſtroyed the Works of the Devil*, 1 John iii. 8. ſince we do not periſh, but have everlaſting Life. *v. John* iii. 15, 16, 17. N° 512. 587. 954.

774. *Heb.* ii. 16. For verily he took not on him *the Nature* of Angels, but he took on him the Seed of *Abraham.*

Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. He did not lay hold of Angels, in order to help them, but he laid hold of the Seed of *Abraham*, i. e. *all that believe*, to help them. Angels were not under the *Power of Death*, nor under the *Fear of Death*; and therefore they ſtood in no need of his helping Hand, as Mankind did.

775. 17, 18. Wherefore in all Things it behoved him to be made like his Brethren, that he might be a merciful and faithful High-Prieſt in Things pertaining to God, to make Reconciliation for the Sins of the People. For in that he

himſelf ſuffered being tempted, he is able to ſuccour them that are tempted.

Here are ſuggeſted two more Reaſons why Chriſt was made παθητός, *Acts* xxvi. 23. *liable to a State of Sufferings*; that he might be able to help them that are tried by Sufferings, and that he might be ἐλεήμων καὶ πιστὸς, a merciful and faithful High-Prieſt in Things pertaining to God, to put away the Sins of the People.

The *Gentiles*, and the *Jews* too, had forfeited, through Sin, all Pretenſions to the Glory of God; nor could any Fleſh be juſtified in his Sight. All had ſinned, *Rom.* iii. 23. and all the World was become guilty, or ſubject to the Judgment of God, *ver.* 19. Chriſt was ſet forth as the ἱλαστήριον, or *Mercy-Seat*, to *declare* God's *Righteouſneſs for the Remiſſion of Sins that are paſt, that he might be juſt, and the Juſtifier of him that believeth in Jeſus*, ver. 25, 26. In this Place of this Epiſtle, it did not ſuit him to compare our Lord to the *Mercy-Seat*, at which God declared his Will to *Moſes*, but to the *High-Prieſt*, whoſe Duty it was to ſprinkle the Mercy-Seat with Blood, and to free the People from the Guilt of their Sins. The Sufferings of Chriſt would make him the more willing to ſuccour them that are tempted: And ſince he is our *High-Prieſt*, and is to tranſact whatever belongs to his Office, and is to do whatever God has appointed to be done in order to our having our Sins remitted, He will certainly be the more faithful or careful in his Office, and have Compaſſion, ſince He himſelf was compaſſed with Infirmities, *c.* v. 2.

Here it is ſaid, that Chriſt is an High-Prieſt to *make Reconciliation for the Sins of the People*, Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. The Expreſſion is certainly unuſual. To *make Reconciliation for Sins*, or to *make an Atonement*, is, ἱλάσκεσθαι περὶ ἁμαρτιῶν, or, ἱλάσκεσθαι θεόν, to *appeaſe God*, or *to appeaſe*

appeaſe him for Sins, and not, τὰς ἁμαρτίας, to *appeaſe Sins*. When this Expreſſion is applied to *God*, as it is frequently in *Greek* Writers, it ſignifies to *appeaſe* one that was angry. Thus *Homer*,

Ἀντίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι.
Il. A. v. 386.

Or,

—— Τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. v. 100.

Or,

Ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται. B. 550.

In each of theſe Places the Word ἱλάσκεσθαι carries the Idea of turning a Perſon from *Wrath*. Ἐξιλεοῦσθαι, ſays the Scholiaſt; and it muſt naturally ſignify ſo, when it is applied to one that is looked upon as incenſed, or angry: Neither is it of any Moment with what this Appeaſement is made, whether with *Bullocks* and *Lambs*, or whether They

—— Μολπῇ θεὸν ἱλάσκονται. Il. A. 472

rendered him propitious by ſinging an Hymn.

But, in the preſent Caſe, there was no *Anger* to be removed; for, out of pure Love and Kindneſs to Man, God had ſent his Son into the World: And He that out of Love and Good-will gave him to us, could not want to be *appeaſed*, or turned from *Anger*, by Him. We muſt therefore take the Meaning of thoſe Words ἱλάσκεσθαι τὰς ἁμαρτίας, not as ſignifying, *appeaſing* an *offended*, or *angry* God, but as it is frequently uſed in Compoſition, for ſo *removing*, or making Sins to be *paſſed by*, *that no Notice may be taken of them*. If our Sins are ſo paſſed over, as that they are not imputed to us, or brought to our Account, whatever is the Reaſon, or the Means uſed, That muſt be the Meaning of this Phraſe. And thus the Son of

Sirach has frequently this Word, in Compoſition. *Whoſo honoureth his Father,* ἱλάσεται τας ἁμαρτίας, *ſhall make Sins be paſſed by without taking Notice of them.* Eccluſ. iii. 3. Or, *make them be forgiven.* Again, *Water will quench a flaming Fire, and Alms* ἱλάσεται ἁμαρτίας, (not, *will make* an Atonement *for Sins,* but) *will make Sins be* overlooked, or *paſſed by,* ib. ver. 30. So again; *Concerning Propitiation, be not without Fear to add Sin to Sin; and ſay not his Mercy is great, he will be* pacified, *for the Multitude of my Sins.* τὸ πλῆθος τῶν ἁμαρτιῶν μου ἱλάσεται, i. e. *He will take no Notice of*; or, *He will paſs over,* or, *forgive the Multitude of my Sins. He that pleaſeth great Men,* ἱλάσεται ἀδικίαν, *ſhall get Pardon for Iniquity,* c. xx. 28. *If he that is but Fleſh nouriſhes Hatred,* τὶς ἱλάσεται ἁμαρτίας αὐτῷ, *who will* forgive *him* his *Sins?* c. xxviii. 5.

When therefore the Apoſtle ſays, That Chriſt was *our High-Prieſt,* εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, it is not *to make* Reconciliation *for the Sins of the People,* but, to do all that God had appointed Him to do to take away, or to cover the Sins of the People: to remove them; to make them to be no Obſtructions to the Favour of God; to make them be *paſſed over.* The High-Prieſt of the *Jews* was appointed, once every Year to enter the Holy of Holies; and there was preſcribed a certain Manner, in which he was to take away the Sins of that People: So our High-Prieſt likewiſe, was to do what was appointed Him, in order that the Sins of the World might be paſſed over, or not imputed to it. And it was fit, that our High-Prieſt ſhould be put into a State of *Suffering,* like *unto his Brethren,* that he might have *Compaſſion* on them, and *act faithfully* in the Diſcharge of the Office *committed to Him,* that our Sins might be, no Obſtruction to the Favour of God. If He effected

fected this, He would be in the ſtricteſt Senſe our High-Prieſt.

776. *Heb.* iv. 14. Seeing then that we have a great High-Prieſt, that is paſſed into the Heavens, Jeſus the Son of God, let us hold faſt our Profeſſion. *v.* N° 775, 780.

777. 15. Seeing then that we have not an High-Prieſt which cannot be touched with the Feeling of our Infirmities, but was in all things tempted like as we are, yet without Sin. *v.* Nos 786. 804. c. iii. 1.

Our *High-Prieſt* is entred into the *Heavens*, the true *Holy Place*, there to appear before God as having done his Will. From this entring into Heaven, the true *Holy of Holies*, he is called our *High-Prieſt*; as none but the High-Prieſt of the *Jews* could enter the *Holy of Holies*. And as the High-Prieſt among the *Jews* was the Perſon that, by removing their Sins annually, reſtored them to the Bleſſings promiſed in their Law; ſo *Chriſt*, our *High-Prieſt*, by the taking away and covering our Sins, is the Perſon that brings us to the Bleſſings of eternal Life promiſed in the Goſpel. *v.* N° 780. 821.

778. 16. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in the Time of Need.

779. v. 7—9. Who in the Days of his Fleſh, when he had offered up Prayers and Supplications, with ſtrong Crying and Tears, unto him that was able to ſave him from Death, and was heard in that he feared, Though he were a Son, yet learned he Obedience by the Things which he ſuffered. And being made perfect, he became the *Author of eternal Salvation* unto all them that obey him.

Jeſus Chriſt was called immediately by God to the Office of the *Prieſthood* as much as was *Aaron*, as appears from ſuch Paſſages of Scripture which appointed Him a *Prieſt* after the Order of *Melchiſedec*. He was not a natural Deſcendant from *Adam*: And he was a Perſon *without Sin*, ch. iv. 15. *who knew no Sin*, 1 Cor. v. 21. *who did no Sin*, 1 Pet. ii. 22. and conſequently he ought not to have received the Wages of Sin, *i. e.* Death. However, he became incarnate, and was expoſed to great Miſeries, and at laſt to *Death*, by which all his Sufferings were completed; and thus he became the Author of eternal Salvation unto all that come into Obedience to him. Death was not *due* to one that was *ſinleſs*; and therefore Jeſus by *dying* did an Act of extraordinary Merit; and being made perfect by that, and having finiſhed what he deſign'd, he was rewarded with a Power of beſtowing eternal Life on all his Diſciples. And hence it is, that ſo much is attributed to the *Death* of Chriſt, as if that were the ſole Cauſe of Man's Salvation. Suppoſing now that other good Men have gone through as ſevere and painful Sufferings as thoſe of Chriſt, yet the Difference is, that our Saviour being *ſinleſs*, and not deſcended in any *natural* way from *Adam*, but being incarnate as he was, he was not entitled to *Death* as all others are; and his *Merit* hence ariſes, that he left a happy State, and became obedient to *Death*, even the *Death* of the Croſs; whereas all others are obliged by their Nature to go through *Death*, in order to attain that happy State which Chriſt for our Sakes left.

But the Connexion of theſe Verſes is not without its Difficulties. For what is the Meaning of — *was heard in that he feared, though he were a Son*, yet *learned he Obedience?* In the Original it is, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ ὢν υἱὸς, ἔμαθεν, ἀφ'

ἀφ' ὧν ἔπαθε τὴν ὑπακοὴν. Here is nothing in the Original to anſwer the Particle, *yet*. The full Meaning I take to be this: In the Days of our Saviour's Incarnation, having offered Prayers to his Father, who was able to ſave him from *Death*; and being heard by reaſon of the Reverence which, as a Son, he paid his Father, he learned Obedience from the Things he ſuffered. It is ſaid, *John* xii. 27. *Now is my Soul* troubled, *and what ſhall I ſay? Father, ſave me from* this Hour. *But for this Cauſe came I unto this* Hour. *Father, glorify thy Name.* Here was one Inſtance of our Saviour's Prayer to his Father to ſave him from Death, if it was his Will; and it is as plain that though the Cup did not paſs away without his drinking it, yet he was *heard*, and received *the Glory which he had left with his Father before the World was.* John xvii. 3, 5.

Ἀπὸ τῆς εὐλαβείας, in the vulgate is, *pro Reverentia ſua.* Chriſt paid the moſt religious Regard to his Father, *as being his Son*; he ſubmitted to him in all Things, not doing his own Will, but the Will of his Father. Now the Father heared him, according to the Duty he paid; and he went on in Obedience, till he was perfected, and had accompliſhed what he undertook.

780. *Heb.* vi. 20. Whither the Forerunner is for us entered, even *Jeſus*, made a *High Prieſt* for ever after the Order of *Melchiſedec. v.* N° 776. 777.

781. vii. 15, 16. There ariſeth *another Prieſt*, who is made, not after the Law of a carnal Commandment, but after the Power of an endleſs Life, ζωῆς ἀκαταλύτου, *indiſſolveable* Life.

782. 19. For the Law made nothing perfect; but the bringing in of a better Hope *did*, by which we draw nigh unto God.

The Law of *Moſes* was *the Law of a carnal Commandment*, appointing Prieſts that were mortal, and was attended with *Weakneſs* and *Unprofitableneſs*, ver. 18. and could not *make him that did the Service* perfect, *as pertaining to the Conſcience*, ch. ix. 9. *i. e.* The Law was all calculated for temporary Ends; and tho' it did contrive to remove the Sins againſt itſelf, *viz.* Political Offences, which were Obſtructions to the Good Things promiſed in the Law, yet that was but a low Attainment: It did not aim at what is truly the *Perfection* of Man; nor the removing thoſe Evils, which were Obſtructions to eternal Life. But Jeſus is made the Surety of a better Covenant, which conſiſts in taking away all Sin; not only what Crimes are condemned in the civil Inſtitution of *Moſes*, but all ſorts of moral Offences, and by that Means He is able to bring us to Perfection.

783. *Heb.* vii. 22. By ſo much was *Jeſus* made a *Surety* of a *better Teſtament*. *v.* N° 902. 944. Κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. *Surety of a better Covenant.* The Law of *Moſes* was a Covenant betwixt God and the *Jews*, which if they obſerved and kept, they were to *live* in it, *Lev.* xviii. 5. And ſo *Ezekiel. I gave them my Statutes, and ſhewed them my Judgments, which if a Man do*, he ſhall even live in them. *Moreover alſo I gave them my Sabbaths to be a Sign between me and them, that they might know that I am the Lord that ſanctify them. But the Houſe of* Iſrael *rebelled againſt me in the Wilderneſs; they walked not in my Statutes, and they deſpiſed my Judgments, which if a Man do, he ſhall even* live in them, *Ez.* xx. 11—13. 21. The Effect of this Covenant is fully ſet down by St. *Paul*, *Rom.* vii. who with the greateſt Satisfaction of Mind thanks God that he was delivered from it, ver. 24, 25. Now Jeſus brought in a *better Covenant*, more eaſy, more univerſal, truly ſpiritual, ch. viii. 8.—

13.

13. And he was the *Surety* of it, that God would perform his Part not only by the Miracles he did, but likewiſe becauſe God raiſed him from the Dead. This was ſuch an Aſſurance of God's Performance of what *he* promiſed, that no Doubt can be made of it on Man's Side. The Reaſoning of the Apoſtle ſtands thus,—*The Lord ſware—Thou art a Prieſt after the Order of* Melchiſedec. The *Levitical* Prieſthood was not eſtabliſhed by any Oath or Promiſe that it ſhould be ſet up: But as a Covenant by Chriſt was promiſed by *Oath*, it may reaſonably be inferred, that That is of much more Moment than a Covenant that had no ſuch Notice taken of it before it was ſet up.

784. *Heb.* vii. 24. But this Man, becauſe he continueth ever, hath an unchangeable Prieſthood.

785. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to *make Interceſſion* for them.

It ſeems not conſiſtent with the *Power* and *Dominion* given to Chriſt, that he ſhould continually be praying and interceding with the Father, to forgive the Sins of thoſe, whom the Father *loved*, whom he *juſtified freely*, and whoſe Sins he *remitted*, and to whom he had promiſed Pardon, and over whom he had conſtituted his Son King. The Meaning therefore is, Chriſt is entered into Heaven, and *ever liveth*, having an unchangeable Prieſthood, appearing in the Preſence of God always; and therefore ſuperior to the *Jewiſh* Prieſts, who were admitted to his Preſence but once a Year. He can intercede with God for Man *always*, as having an *indiſſoluble Life*, c. vii. 16.

Ἐντυγχάνω ſignifies to *go to*, to *meet*, to *converſe with*. The Meaning here is, Chriſt is able to ſave all that believe in Him, ſeeing he ever liveth, and always is in the Preſence of God, as it were to ſpeak

ſpeak to him in their Behalf. *v.* N° 851. The High Prieſt had Acceſs to God but once a Year, which might happen too to be but once in his Life. So much is the Prieſthood of Chriſt ſuperior to that of the *Jews*.

786. *Heb.* vii. 26. For ſuch an High Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners, and made higher than the Heavens. *v.* N° 878.

787. 27. Who needeth not *daily*, as thoſe High Prieſts to offer up Sacrifice, firſt for his own Sins, and then for the People's; for this he did once, when he offered up himſelf.

Καθ ἡμέραν, not *every Day*, but *conſtantly* at the Time appointed.

788. 28. For the Law maketh Men High-prieſts which have Infirmity; but the Word of the Oath which was ſince the Law, *maketh* the Son who is perfected for evermore.

When it is ſaid—THIS he did once, *when he offered up himſelf*—it cannot relate to any Thing that Chriſt did for *his own Sins*: For he was free from Sin, ch. iv. 15. *holy, harmleſs, undefiled, ſeparate from Sinners*, ver. 26. But it muſt relate only to what he did for the *Sins of the People*: He himſelf having no Infirmity. And thus this laſt Verſe ſtands connected with what goes before. We have a High-Prieſt who needed not conſtantly to offer up Sacrifices, as the Prieſts of the Law did *for themſelves*, and for the People; for the Law maketh Men High-prieſts who have Infirmity, and therefore they muſt offer *for themſelves* as well as for the People: But the Word of the Oath which was made long after the Law, hath made the *Son* an High-prieſt, who is *perfect*, and therefore he cannot offer Sacrifice for *himſelf*, though he once offered himſelf for the Sins of the People.

Ἑαυτὸν

Ἑαυτὸν ἀνένεγκας, *having offered himſelf.* It is true, that προσφέρειν, and ἀναφέρειν are uſed of Sacrifices offered up to God to *expiate* Sins; and being here applied to Chriſt as our High Prieſt, *offering himſelf to God for the Sins of the People*, they may ſeem to carry that Senſe. But it muſt be remembred, that *God* was willing to *paſs over* the Sins of Mankind, and ſo far *loved* the World as to *ſend* his Son into it; He *juſtifies* all Men, δωρεὰν, *gratis*, *freely*; and therefore the Apoſtle every where ſpeaks of God's *Grace*, and the *Riches* of his *Grace*, the *exceeding* Riches of his Grace. *v.* N° 384. 655. 693. Whatever therefore our Saviour offered to God, it could not be by Way of *Equivalent* paid to him, for then our Redemption would have been not of *Grace*, but of *Merit*. Nor could it be to *appeaſe* God, conſidered as *angry*; for God was antecedently ſo well pleaſed as to *ſend* his Son into the World, that the World by him might be ſaved. Another Thing therefore muſt be meant by *offering himſelf* to God *for the Sins of the People.*

When the Law appointed any Sacrifice to be offered unto God for any Crime whatever, God is never ſaid to pardon ſuch Crime δωρεὰν, or, *gratis*. But in the Caſe of Chriſt, God *juſtifies Man* freely *by his* Grace, *Rom.* iii. 24. Which Way could this be true, if an *Expiatory Sacrifice* was made by Chriſt? It would no longer be ſaid, that God juſtified Man *gratis*, but it muſt be neceſſarily ſaid, that he forgave him, having been *expiated* by the *Sacrifice* of Chriſt. But then this is *not gratis*. The frequent Declarations of our being ſaved by *Grace*, and being juſtified *gratis*, are directly contradictory to our Salvation's, or Juſtification's being obtained by an *Expiation* made. If therefore any Expreſſion occurs, which is inconſiſtent with that *free Juſtification* ſo expreſſly

ly declared, it muſt be interpreted, as figurative Words are, in a looſer, and leſs accurate Manner.

It muſt then be obſerved, that Chriſt did not, he could not offer himſelf to God, before He was conſtituted our *High Prieſt*; and that was not *before his Aſcenſion* into Heaven. For as it is obſerved in the next Chapter, ch. viii. 4. *If he were* on Earth, *he* would not be a Prieſt, *ſeeing that there are Prieſts that offer Gifts according to the Law.* He could not therefore offer any Sacrifice to God, whilſt he was *here on Earth:* And conſequently, that I may obſerve that by the Bye, he did not make any *Sacrifice* to God when he inſtituted his laſt Supper, nor could it be a Feaſt upon a Sacrifice: Neither can the *Croſs* be called an *Altar*, no not metaphorically, ſince Chriſt could make no Oblation of himſelf, as not being *a Prieſt* in any Senſe till *after his Death*, i. e. till after all that paſſed upon the Croſs was finiſhed. After then his Death was over, he *aſcended to his God and Father*, John xx. 17. There he *continueth for ever*, and is repreſented as having *an unchangeable Prieſthood*, Heb. vii. 24. There he *ever liveth to make Interceſſion for all that come unto God through him*, ver. 25. Then he once for all *entered the holy Place*. i. e. Heaven, *having obtained eternal Redemption for us*, ch. ix. 12. There he *appears in the Preſence of God for us*, ix. 24. There he *for ever ſat down on the Right Hand of God, from henceforth expecting till his Enemies be made his Footſtool.*

The Phraſe therefore, to *offer himſelf for the Sins* of the People, is not to give himſelf an *expiatory Sacrifice for the Sins* of Mankind, but to preſent himſelf before God, as having done his Will upon Earth, having preached Remiſſion of Sins through Faith, and aſſured Mankind of an eternal Inheritance, having reconciled them to God.

It was appointed, that Chriſt ſhould take a Body, or become incarnate, and come into the World, and do the Will of God, and die. This was all done; and then Chriſt returned to Heaven, preſenting himſelf to God as having done his Will. He preſented or offered himſelf as having performed whatever was to be done for the Salvation of Mankind. Now as Sin was the great Obſtruction to our Salvation, and the great Reaſon of Chriſt's coming into the World, and he had done the Will of God upon Earth, he aſcended into Heaven to his Father, and there preſented or offered himſelf *once for all*, as having finiſhed what he was to do in relation to the Sins of the World. He made *one* Oblation of Himſelf to God: Whereas the High Prieſts appointed by the Law, having Infirmities, muſt *often* offer for *themſelves* as well as for the Sins of the People. The Argument concerns only the Difference of the Two High Prieſts as to their Oblations; the one doing that at *once*, which the other was obliged to do often.

One cannot but obſerve, That the Form of Expreſſion in this Epiſtle is all taken from the *Jewiſh* Cuſtoms; and therefore we meet no where elſe with any ſuch Notions as we do here, where the Advantage of Chriſt above the *Jewiſh* Law is taught. We ſhall ſee many Inſtances of this as we proceed.

789. *Heb.* viii. 1. We have ſuch an High Prieſt, who is ſet on the right Hand of the Throne of the Majeſty in the Heavens. *v.* N° 769.

790. 2. A Miniſter of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not Men.

Chriſt being preſent with God, and *ſet down at the right Hand of the Throne of the Majeſty in the Heavens*, is become a Miniſter of, and ſerveth in the true Sanctuary and Tabernacle in Heaven. *v.* N° 788.

791.

791. *Heb.* viii. 3. For every High Prieſt is ordained to offer Gifts and Sacrifices: Wherefore it is of Neceſſity that this Man have ſomewhat alſo to offer.

Ὁ προσενέγκῃ, *which he may offer.* He offered himſelf, preſenting himſelf before God.

792. 4. For if he were on Earth, he ſhould not be a Prieſt; ſeeing that there are Prieſts that offer Gifts according to the Law.

Chriſt therefore was not a *Prieſt* whilſt he was on Earth; and in courſe did never in any Inſtance act as a *Prieſt* upon Earth. He did not therefore offer any Sacrifice *on Earth*; nor could he, there being *Prieſts that offer Gifts according to the Law*, ch. vii. 28. *v.* N° 788.

793. 6. But now hath he obtained a more excellent Miniſtry, by how much alſo he is a Mediator of a better Covenant, which was eſtabliſhed upon better Promiſes.

It is neceſſary to have in View the Apoſtle's Manner of Reaſoning through this Epiſtle; wherein he conſtantly proves the Excellency and Dignity of Chriſt above the High Prieſts of the Law; and the Excellency of the *Chriſtian* Covenant above the *Jewiſh* in every Reſpect. The *Jewiſh* High Prieſts, ſerve or worſhip, ὑποδείγματι καὶ σκιᾷ τῶν ἐπουρανίων, *in that which was only a Copy and Shadow of heavenly Things*, made according to the Patterns ſhewn to *Moſes* in the Mount, ver. 5. But Chriſt ſerved in *Heaven* itſelf. This is the firſt Inſtance of Advantage. Then, Chriſt is a *Mediator of a better Covenant, which was eſtabliſhed on better Promiſes.* This is explained in the following Verſes, 8—13. This Covenant conſiſted not in a *legal* Service, but in a Promiſe of overlooking, or *not remembring*, paſt Offences of all Mankind, *Gentile* as well as *Jew*; *for* all *ſhall know me from the* leaſt to the greateſt, *and their Sins and Iniquities will I remember no more. v.* N° 820.

N° 820. And the Promiſes were not *temporal* ones, of long Life and Happineſs here, but of *eternal* Life. The *Jews* alone were admitted upon the Terms of the firſt Covenant; but by the ſecond, *We*, i. e. Gentiles, *have Boldneſs and Acceſs with Confidence by the Faith of him*, Eph. iii. 12. The ſecond Covenant therefore was a better Covenant, and was eſtabliſhed on better Promiſes. *v.* N° 783.

794. *Heb.* viii. 10, 11, 12. For this is the Covenant that I will make, with the Houſe of *Iſrael* after thoſe Days, ſaith the Lord: I will put my Laws into their Mind, and write them in their Hearts, and I will be to them a God, and they ſhall be to me a People. And they ſhall not teach every Man his Neighbour, and every Man his Brother, ſaying, know the Lord; for all ſhall know me from the leaſt to the greateſt. For I will be merciful to their Unrighteouſneſs, and their Sins and their Iniquities will I remember no more.

795. *Heb.* ix. 11. But Chriſt being come an High Prieſt of good Things to come, by a greater and more perfect Tabernacle, not made with Hands, that is to ſay, not of this Building.

To underſtand this, the Reader muſt look back to ver. 6. &c. *The Prieſts went always into the firſt Tabernacle, i. e.* to the outward Tabernacle, *but into the ſecond*, i. e. the Holy of Holies, *went the High Prieſt alone once every Year, not without Blood, which he offered for himſelf, and for the Errors of the People.* According to the Deſign of the Apoſtle, he is to ſhew the ſuperior Excellency of the Chriſtian Diſpenſation, which is, 1. that Chriſt had no Sin of *his own*. 2. That he had no Occaſion to act as the High Prieſt did, or offer Sacrifice *every Year*. 3. That inſtead of a *worldly Sanctuary*, he was entered into *Heaven*, the *true holy Place*. Laſtly, That inſtead of an annual Expiation, he had made one clearing

of

of accounts by what he did for us. All this is aſſerted in this and the following Verſe.

796. *Heb.* ix. 12. Neither by the Blood of Goats and Calves, but by his own Blood he entered in once into the Holy Place, having obtained eternal Redemption.

As much depends upon the right Underſtanding of this Epiſtle, It will be proper to enquire more particularly into the true Purport of the preceding Verſes, which I think are not a little intricate; and therefore I will paraphraſe, and explain them more largely.

797. ver. 7. But into the ſecond went the High Prieſt alone once every Year, not without Blood, which he offered for himſelf and for the Errors of the People.

7. Into the Holy of Holies went the High Prieſt alone, once every Year, upon the great Day of Expiation, *Exod.* xxx. 10. and he was to take *the Blood of the Bullock, and ſprinkle it with his Finger upon the Mercy Seat, and before the Mercy Seat ſeven Times, and he was to take a Cenſer full of Coals from off the Altar, and his Hands full of Incenſe,* and he was to *put the Incenſe upon the Fire before the Lord, that the Cloud of the Incenſe may cover the* Mercy Seat, *that he die not.* Lev. xvi. 12—14.

798. 8. The Holy Ghoſt this ſignifying, that the Way into the holieſt of all was not yet made manifeſt, while as the firſt Tabernacle was yet ſtanding.

8. God very plainly by his Spirit ſhewing, and enjoining it very expreſsly, that none elſe but the High Prieſt muſt preſume to enter into the Holy of Holies, as long as the Tabernacle in the Wilderneſs ſtood: None of the Prieſts, none of the People were ever to enter therein.

799. 9. Which was a Figure for the

9. Which firſt Tabernacle and the Law about Time

Time then preſent, in which were offered both Gifts and Sacrifices that could not make him that did the Service perfect as pertaining to Conſcience.

it, is juſtly to be compared with what is done at this preſent Time, wherein we have a Temple made to anſwer that Tabernacle with an outward Court, Altars, and Service, and a Holy of Holies correſponding to that of the Tabernacle, into which none but the High Prieſt can enter, and Gifts and Sacrifices are now offered, which cannot make the Prieſts that officiate, nor the Perſons who offer, free from any thing but legal Impurities; not from moral Evils which pertain to Conſcience.

Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα. The *Complutenſe* Copy has it παραβολὴ εἰς τὸν καιρὸν τοῦτον ἐνεστηκότα, καθ' ὃν, &c. *v.* Mill. in loc. *A Figure for* THIS preſent *Time.*

800. *Heb.* ix. 10. Which ſtood only in Meats and Drinks and divers Waſhings, and carnal Ordinances, impoſed on them until the Time of Reformation.

10. Gifts and Sacrifices, I ſay, are offered, that cannot make perfect the Worſhipper; for thoſe Meats and Drinks and Waſhings, and the Obſervance of Ceremonies were deſigned to laſt only to the Time when Things ſhould be ſet right.

The Apoſtle drops here, what he elſewhere inſiſts on, That as in the firſt Covenant none could enter the Holy of Holies but the High Prieſt; now we *all* have Acceſs (they which were *afar off*, as well as they which were *nigh*) unto the Father through Chriſt, who hath broken down the middle Wall of Partition between us, *Eph.* ii. 14. 18. But *c.* x. he has urged this Topic very particularly: *Having therefore Brethren Boldneſs,* παῤῥησίαν, free Liberty, *to enter into the* Holieſt *by the Blood of Jeſus, let us draw near with a true Heart* in full

Aſſurance *of Faith*, ch. x. 19—22. Here he only ſhews, How Chriſt became our High Prieſt, and entred into a more perfect Tabernacle, which was the Point he had in View.

801. *Heb.* ix. 11. But Chriſt being come an High Prieſt of good Things to come by a greater and more perfect Tabernacle, not made with Hands, that is to ſay, not of this Building.

802. 12. Neither by the Blood of Goats and Calves, but by his own Blood he enter'd in once into the Holy Place, having obtained eternal Redemption.

11, 12. But the Caſe is quite different now; for Chriſt coming into the World, and being an High Prieſt to procure us future good Things, having paſſed through a Tabernacle not made with Hands, *i. e.* his Fleſh, *c.* x. 20. with his own Blood he entered into Heaven, always to be in the Preſence of God, having *obtained eternal Redemption.*

Our Verſion adds, *having obtained eternal Redemption* for us; But the addition of the Words, *for us*, is needleſs, Chriſt having obtained Redemption for *all*, *Gentiles* as well as *Jews*.

Still it may be aſked, what is meant by Chriſt's entering Heaven, δι' αἵματος ἰδίου, *By his own Blood?*

It is frequently ſaid in Scripture, that all *have Redemption through* the Blood of Chriſt, *the Forgiveneſs of Sins, according to the Riches of* God's Grace, *Eph.* i. 7. *In whom we have* Redemption *through his* Blood, *the Forgiveneſs of Sins.* Col. i. 14. *Ye were* redeemed *with the* precious Blood *of Chriſt as of a Lamb without Blemiſh, and without Spot,* 1 Pet. i. 19. *Unto him that loved us, and waſhed us from our Sins in* his own Blood, *Rev.* i. 5. *Thou waſt ſlain, and haſt redeemed us to God* by thy Blood,

Rev.

Rev. v. 7. When this comes to be expreſſed in plain Words, no more is meant than that all have Redemption by Means of the *Death* of Chriſt, and this is as frequent at leaſt as the other. *v.* N° 594. 730. 733. 770. 805. And St. *Paul*'s whole reaſoning, *Rom.* v. is founded upon the Merit of Chriſt's *dying* for us. In this Epiſtle, where the Deſign is to compare together the Advantages of the *Jewiſh* and *Chriſtian* Diſpenſation, it was more to the Purpoſe to talk of the *Blood* of Chriſt, and the Effect of *that*, and to compare it with the Effect of the *Blood* of Bulls and Goats, in order to ſhew the Pre-eminence which ought to be given to it, than to ſpeak of the *Death* of Chriſt. The Language therefore is formed upon this Plan, and we do not meet with Chriſt's *offering himſelf*, or his *Blood* to God, or, his entering the *Holy of Holies*, any where but in this Epiſtle. Our Lord therefore dying for the Sins of Mankind, aſcended into Heaven, and appeared in the Preſence of God; having obtained *eternal Redemption* for thoſe that believed in him; whereas the High Prieſt appeared in the Preſence of God in the Temple only, to make an annual Redemption for the Jews, that they might obtain annual good things promiſed in their Law.

803. *Heb.* ix. 13. For if the Blood of Bulls and of Goats, and the Aſhes of an Heifer ſprinkling the unclean, ſanctifieth to the purifying of the Fleſh;

804. 14. How much more ſhall the *Blood of Chriſt*, who through the eternal Spirit offered himſelf without Spot to God, purge your Conſcience from dead Works to ſerve the living God?

The Blood of Bulls and Goats took away all *legal* Impurities and Uncleanneſs, and made the Perſons free from all Offences which might prove an Hindrance to their receiving or enjoying the Temporal

Bleſſings promiſed by the Law. But the Blood of Chriſt took away *all* Sins of all Mankind; and made thoſe that had been the greateſt Sinners ſtand before God as Juſt, and Thoſe who were Enemies to him by wicked Works, ſerve him as the One, True, Living God, entitling them to eternal Life. Now if the Sacrifices and Purifications of the Law *ſanctify to the purifying of the Fleſh, i. e.* makes Men Holy, ſo as to cleanſe their Bodies, and entitles them to the Privileges annexed to Purity of Body; much more does the Blood of Chriſt do: It purges the Mind from all Guilt of Sin; and it is a great Inducement and Encouragement to all to ſerve the living God in true Holineſs and Righteouſneſs. If the One could cleanſe, or ſanctify any Perſon, ſo as to make him appear before his God and King; How much more fit is the Other to make any one appear before God, as he ought, pure and holy and of an uncorrupt Life.

805. *Heb.* ix. 15. And for this cauſe he is the Mediator of the New Teſtament, that by means of Death for the Redemption of the Tranſgreſſions that were under the Firſt Teſtament, they which are called might receive the Promiſe of Eternal Inheritance.

Hitherto no mention has been made of any *Teſtament* but only of a *Covenant*. Chriſt was the Mediator of a *Better Covenant*, c. viii. 6. *A Surety of a Better Covenant* vii. 22. And what this Covenant was appears from c. viii. 8—13. and ch. x. 16, 17. It is not likely that any Writer ſhould uſe the ſame Word in ſo very different Senſes, and paſs from the One to the Other without the leaſt Intimation of his Deſign. The Argument of the Apoſtle ſtands thus. Having mentioned the Blood of Chriſt as *purging our Conſciences*, and cleanſing us from dead Works, he goes on,—*And through* This, or, *by means of* this, *viz.* Blood, *He is the Mediator of the*

the New Covenant, that as by the means of Death [*viz.* of Sacrifices] Deliverance from Tranſgreſſions was had under the Firſt Covenant, and in conſequence of that Temporal Bleſſings were granted to the Jews; ſo by means of Death, *viz.* of Chriſt, Deliverance from Sin is obtained under the Second Covenant, and they which are called will receive an Eternal Inheritance.

806. *Heb.* ix. 16. For where a Teſtament is, there muſt alſo of neceſſity be the Death of the Teſtator.

807. 17. For a Teſtament is of force after Men are dead; otherwiſe it is of no ſtrength at all while the Teſtator liveth.

The meaning of the Apoſtle in theſe two Verſes is certainly not eaſy to be had. He cannot be ſpeaking of a *Teſtament*, or *Laſt Will*, or of *Teſtators*, for That is nothing to his Purpoſe, when he is ſpeaking of a *Covenant* whereof Chriſt is the Mediator. He ſeems to me to argue thus. "Where "a Covenant is made between Parties, and it is "intended to Bind Both moſt firmly, there muſt "be the Death of the *covenanting Party*, capable "of being produced as Evidence, that he en-"gaged to die, if he violates it. For where Death "thus intervenes, it is to ſignify a Covenant to "be moſt valid. But if there be no ſuch Sign of "Validity, it may become of no Strength, becauſe "it does not appear that the covenanting Party has "conſented to oblige himſelf to obſerve it." Hence the Inference of the Apoſtle is

808. 18. Whereupon neither was the Firſt dedicated without Blood.

The Firſt Covenant was deſigned to laſt only to a certain Period, to the coming of Chriſt: And there was an intervening of *Death* in order to eſtabliſh That the more firmly; as the Apoſtle goes on to ſhew.

809. *Heb.* ix. 22. And almoſt all things are by the Law purged with Blood, and without ſhedding of Blood is no Remiſſion.

The Word Σχεδὸν, *almoſt*, is to be repeated to the latter Part of the Verſe; for there was Remiſſion of Sins in ſome Inſtances without ſhedding of Blood. *Levit.* v. 11—13. From this and ſuch like Paſſages it has been inferred, that Chriſt did by his *Blood* properly expiate the Sins of the World. And that ſince it was ſaid in the Law, *The Life of the Fleſh is in* the Blood, *and I have* given it *to you upon the* Altar *to make* an Atonement *for their Souls*; *for it is the* Blood *that maketh* an Atonement *for the Soul*, Lev. xvii. 11. Hence, I ſay, it is *infer'd*, that the *Blood* of Chriſt was a proper *Atonement*, and he was a *proper Sacrifice* offered to God for that Purpoſe. But this is a miſtaken Inference from this Paſſage; which was only to ſhew that as by Means of Blood, Remiſſion was generally made under the firſt Covenant; ſo here likewiſe was a ſhedding of Blood by which the New Covenant was ratified.

810. *Heb.* ix. 23. It was therefore neceſſary that the Patterns of Things in the Heavens ſhould be purified with theſe; but the heavenly Things themſelves with better Sacrifices than theſe.

Here the Argument is reſumed which was left, ver. 14. If there was good Reaſon that the Temple, and the Holy of Holies ſhould be cleans'd; and the ſhedding of Blood was the Means to that End; the heavenly Things themſelves would deſerve a much more preferable Sacrifice to purify them; ſuch as was that of Chriſt.

811. 24. For Chriſt is not entered into the Holy Places made with Hands, which are the Figures of the true; but into Heaven itſelf, now to appear in the Preſence of God for us.

812.

812. *Heb.* ix. 25, 26. Nor yet that he ſhould offer himſelf *often*, as the High Prieſt entereth into the Holy Place *every Year* with Blood of others; (for then muſt he *often* have ſuffered ſince the Foundation of the World;) but now *once* in the end of the World hath he appeared to put away Sin by the Sacrifice of himſelf. *v.* N° 961.

Εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ, *for the Demolition of Sin by the* Sacrifice of himſelf.

So *Epiphanius*, πρὸς ἀθέτησιν τῶν προειρημένων ἑρπετῶν μοχθηρίας, for the Deſtruction of the Miſchief of the aforeſaid Reptiles, *i. e.* for the putting an End to, or Cure of it, *lib.* i. *c.* 3.

This Deſtruction of Sin is the Deſtruction of its Power, by our being redeem'd from it, or our having Forgiveneſs of what is paſt, and an Aſſurance of eternal Life. And it is not Chriſt's delivering himſelf to *Death*, that is called his *Sacrifice*, but his having by *Death* made God and us Friends: For whatever produces this Effect is repreſented as a *Sacrifice of a ſweet Smell.*

813. *Heb.* ix. 27, 28. And as it is appointed unto Men once to die, but after this the Judgment; ſo Chriſt was once offered to bear the Sins of many; and unto them that look for him ſhall he appear the ſecond Time, without Sin, unto Salvation.

Chriſt offering himſelf to God, ἀνενεγκεῖν, to bear or carry the Sins of many, ſhall a ſecond Time be ſeen by ſuch as expect him. When he appear'd the firſt Time he was *without Sin*, he offered himſelf ἄμωμον *without Spot*, to God, *i. e.* he had no Sin of his *own* to carry away with him, but he preſented himſelf with the Sins of the People. When he ſhall appear a ſecond Time, it will be χωρὶς ἁμαρτίας, not as loaded with *any Sins at all*, nor having *any* Concern to remove the Effects of Sin; not bearing them, or being encumbered with

them, but with quite a different Purpoſe, to judge Mankind, and to *ſave* ſuch as have lived as they ought. The Alluſion is here made to the Scape-Goat; for as *Aaron* 'tis ſaid ἐπιθήσει *ſhall put* the Sins of the People upon him, and the Goat λήψεται *ſhall take them*, and ἀφήσει ſhall *carry them away*, ſo in like manner Chriſt once carried away the Sins of Mankind; they not being to be imputed to them, who believe in Him. *v.* N° 442. 842.

814. *Heb.* x. 1. For the Law having a Shadow of good Things to come, and not the very Image of the Things, can never with thoſe Sacrifices which they offered Year by Year continually, make the Comers thereto perfect.

Cicero has a Paſſage which will give us the true Meaning of this Place. *Sed nos veri juris, germanæque Juſtitiæ* ſolidam & expreſſam effigiem *nullam tenemus*; umbra *& imaginibus utimur*, De Offic. l. 3. Where any does not preſume to come up to the Beauty of an Original, it is proper to uſe the Word *Umbra*, or Shadow. So *Gellius*, *proinde nos ea, quæ in Platonis Oratione demiramur, non æmulari quidem, ſed lineas umbraſque facere quæſivimus & auſi ſumus*, lib. 17. c. 20, So when *Archelaus* had exerciſed the Regal Power, without the Regal Title, *He came*, ſays *Joſ. de Bell. Jud.* l. ii. c. 1. Σκιὰν αἰτησάμενος βασιλείας, ἧς ἥρπασεν ἑαυτῷ τὸ σῶμα, *to aſk of* Cæſar *the* Shadow *of a Kingdom, the* Body *of which he had ſeized to himſelf before.* So the Hiſtorian *Tacitus*, Quantoque majore Libertatis imagine tegebantur, tanto eruptura ad infenſius ſervitium. *By how much the greater Image of* Liberty, *i. e.* Appearance of it, they were covered, ſo much the more ready were they to fall into the moſt hated Slavery. *l.* 1.

815. 4. For it is not poſſible that the Blood of Bulls and of Goats ſhould take away Sins.

816.

816. *Heb.* x. 4--9. Wherefore when he cometh into the World, he ſaith, Sacrifice and Offering thou wouldeſt not, but a Body haſt thou prepared me. In Burnt Offerings and Sacrifices for Sin thou haſt had no Pleaſure. Then ſaid I, Lo, I come (in the Volume of the Book it is written of me) to do thy Will, O God. Above when he ſaid, Sacrifice and Offering, and Burnt Offerings, and Offering for Sin thou wouldeſt not, neither hadſt Pleaſure therein (which are offered by the Law;) Then ſaid he, Lo, I come to do thy Will, O God: He taketh away the firſt, that he may eſtabliſh the ſecond.

817. 10. By the which Will we are ſanctified through the Offering of the Body of Jeſus Chriſt once for all.

Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν οἱ ἅπαξ προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ. *By doing which Will we are made the People of God,* who *thro' the Offering of the Body of Chriſt for once, or once for all.*

This is a very imperfect Sentence, *by which Will we are ſanctified, who through the Offering of the Body of Jeſus Chriſt once for all*; and I think may be ſupplied by the Words, *are ſaved*, or, *have Forgiveneſs of Sins.* But many Editions leave out the Word οἱ, which cauſes the Obſcurity. Here the Point to be conſidered is, what is the Meaning of the Word *ſanctified. By which Will we are ſanctified.* Chriſtians in general are ἅγιοι, *Saints*, not from their internal ſpiritual good Qualities, or ſtrict *Holineſs* of Life, but in the Senſe that the *Jewiſh* Nation was an *holy Nation*, Exod. xix. 6. As the *Lord choſe their Seed*, i. e. the Seed of *Abraham*, *Iſaac*, and *Jacob*, *after them*, *even you above all People*, Deut. x. 15. and by that Means *ſeparated them from all other People* to be his People, and he promiſed to be their God; ſo Chriſtians, in like

like manner *ſeparated* from the reſt of the World, and made the People of God, are ſaid to be, ἅγιοι *Saints*. Not that they are all virtuous and good, more than the *Jews* were of old, (who are conſtantly repreſented in the Prophets, and in all the Sacred Books, as filled with all Unrighteouſneſs;) but they had *the Oracles of God committed to them*, and are *called out* from the Corruptions of the World to do his Will, with Aſſurances of eternal Life if they attend to and do it. Hence that Word comes to ſignify, Thoſe who really *do* the Will of God by a ſtrict Conformity with it. And then when it is applied to *Things* it ſignifies, ſeparated from or diſtinguiſhed in ſome eminent Manner from *common*, to holy Uſes.

Our Saviour prays for the Apoſtles in particular, *that they might be* ἡγιασμένοι, ſanctified *in the Truth*, John xvii. 19. *ſet apart* to preach the Truth in the World, even as he had preached it, ver. 18.

St. *Paul* tells the Elders of *Epheſus*, *now, Brethren, I commend you to God, and to the Word of his Grace which is able to build you up, and to give an Inheritance among all them which are* SANCTIFIED, ἐν τοῖς ἡγιασμένοις, *Acts* xx. 32. and in the ſame Manner, he ſpeaks of his own Miſſion to the *Gentiles, to open their Eyes, and to turn them from Darkneſs to Light—that they may receive Forgiveneſs of Sins, and an* Inheritance *among them which are* ſanctified, *Acts* xxvi. 18. Here he means ſuch as are ſeparated from the World to Chriſt, and are internally and ſpiritually good. And ſo he does, 1 *Cor.* i. 2. where he directs his Epiſtle ἡγιασμένοις, *to the* ſanctified *in Chriſt*; which does not ſignify, I ſhould think, the ſame with ἅγιοι, *the Saints*, who are inſtantly added, and would ſeem a mere Tautology.

St. *Jude* directs his Epiſtle, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένοις, κλητοῖς, *to the called*,

called, who are ſanctified *by God the Father, and* kept to Jeſus Chriſt: Where probably it means, ſuch as are *called*, and were really and internally good.

In this Place to the *Hebrews*, it is ſaid *we*, who [have received Grace, Reconciliation, Acceſs] *through the Offering of the Body of Jeſus Chriſt in Heaven, are ſanctified by that Will*, which Chriſt came to do. It ſeems here to be no more than ἅγιοι, thoſe that are ſeparated from the reſt of the World, called out from them to the peculiar Knowledge of the Will of God, and to be in Covenant with him.

And thus I think may every other Inſtance in this Epiſtle be explained. It may be worth the while to conſider them particularly, *Heb.* ii. 11. *For both he that* ſanctifieth, *and they that are* ſanctified *are all of one, for which Cauſe he is not aſhamed to call them Brethren.* Chriſt, who calleth out of the World into Covenant with the one God, and thoſe who are thus ſeparated from the World by Faith, are Brethren, *c.* ix. 13. *For if the* Blood *of Bulls and Goats, and the* Aſhes *of an Heifer ſprinkling the unclean,* ἁγιάζει, ſanctifieth, *to the purifying of the Fleſh*, i. e. makes a Man, ἅγιον, *i. e.* cleanſes him ſo that he might appear at the Tabernacle before God, and be ſuch as God required his People by his Covenant to be, *c.* x. 14. *For by one Offering he hath perfected for ever them that are ſanctified*, i. e. called to the Knowledge of God's Will. So again, ver. 29. *Of how much ſorer Puniſhment—ſhall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant wherewith he was* ſanctified, *an unholy Thing.* He that eſteemed the Blood of the Covenant κοινὸν, *a common* Thing, that Blood ἐν ᾧ ἡγιάσθη, by which he was admitted to the Favour or Covenant of God, and ſeparated from the reſt of the World, muſt deſerve very ſore Puniſhment. And laſtly, *c.* xiii.

12.

12. *Wherefore* Jeſus *alſo*, *that he might* ſanctify *the People with his* own Blood, *ſuffered without the Gate:* The Meaning is, that Jeſus, in order to bring the People to God, or into Covenant with God, ſuffered, juſt as the Sacrifice on the Day of Expiation did, without the Camp. *V. John* xvii. 19. *I* ſanctify *myſelf for them*, i. e. I ſet apart myſelf, to preach the Goſpel for their Sakes. N° 546.

818. *Heb.* x. 11, 12. And every Prieſt ſtandeth daily miniſtring and offering oftentimes the ſame Sacrifices, which can *never take away Sins.* But this Man after he had offered *one* Sacrifice for Sins *for ever*, ſat down on the Right Hand of God.

Αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ. The Comma may as well be placed after the Word *Sins*, as after *ever*; and then the Reading will be, *ſat down for ever on the Right Hand of God.* And thus it ſtands in every *Greek* Edition that I have, in the *Vulgat*, *Syriac*, and *Arabic*. Our Verſion reads it, *after he had offered one Sacrifice for Sins for ever*; and ſo does the *Æthiopic*. I ſuppoſe they were determined to it by what is ſaid, ver. 14. *For by one Offering he hath perfected* for ever *them that are ſanctified.*

Here the Compariſon is probably not between the *High Prieſt*, as ſome Copies read it, and Chriſt; but between the *Prieſts* who *daily* miniſtred, and Chriſt who offered but one Sacrifice. He had ſhewn the Difference betwixt Chriſt and the High Prieſt in the preceding Chapter, ver. 11, 25, 26. Here he conſiders the Weakneſs of the Sacrifices appointed to be offered *daily* by the Prieſts, and ſays that *they can never take away Sins.* Surely the daily Sacrifices took away the Sins they were deſign'd to take away; and ſo did the yearly Sacrifice on the great Day of Expiation take away *the*

Errors

Errors of the High Prieſt, and of the People, c. ix. 7. The Apoſtle means therefore that the Sacrifices of the Law could not take away ſuch Sins as *pertained to Conſcience*, c. ix. 9. ſuch as were Offences againſt the Law of everlaſting Righteouſneſs, which could not be removed by Sacrifice, they having no Sacrifice appointed for them. The Sacrifices of the Law were appointed to *take away* thoſe *Sins* which were Obſtructions to the Favour of God promiſed in the Law; but not to *take away Sins* that were Obſtructions to the Favour of God in *another Life*.

But then Chriſt having reconciled us to God, and made us Friends to him, preſenting himſelf to God as having done his Will, has removed, or taken away, all paſt Sins at once, and is ſet down at the Right Hand of God, having receiv'd Power to ſave his own, and expecting till his Enemies be made his Footſtool.

819. *Heb.* x. 14. For by one Offering he hath perfected for ever them that are ſanctified.

By once preſenting himſelf in Heaven as having done the Will of God, he has done all that is requiſite for ſuch as are brought into Covenant with God.

In this Epiſtle the Terms προσφορὰ and θυσία are often applied to Chriſt; and as the Compariſon is made very frequently betwixt certain Actions done by the Prieſts or High Prieſt under the Law, and a certain Action done by Chriſt, it may be neceſſary to conſider them here more diſtinctly, that we may ſee what is meant by thoſe Words.

Every High Prieſt was ordained, that he might offer both Gifts and Sacrifices for Sins. Προσφορὰ may ſignify a *Meat Offering* here, as it is uſed, *Pſ.* xl. 6. *Heb.* x. 5. Or if we underſtand by it, *Gifts*, they were ſuch Preſents as were made to the Uſe of the Temple, or of the Perſons that miniſtred

ſtred in the Temple. Sacrifices, of whatever kind they were, were in Part, or in Whole, conſumed by Fire upon the Altar. There were certain Sins which no Sacrifices could expiate; none being appointed for them. There were others in the Law which were to be expiated by Sacrifice. Such *moral* Evils as affected and burden'd Mens Conſciences were of the former ſort, whilſt Sins of Ignorance, Offences againſt the Law, as the Law of the Land; and Impurities of many ſorts were conſtantly taken away by Sacrifice. The primary Intention of the Law was to keep Men virtuous; and the poſitive Inſtitutions were all with a view to the Obligations Men were under to repent and change their Lives, even to obtain the Promiſes of the Law. God was the immediate and known *King* of the *Jews*, and therefore the Breaches of the Law could not but be known to him, and the People could not be ignorant that their ſecreteſt Violations of them were perfectly open to their *King*; and if they violated their Law, they were not intituled to its Promiſes. And as he had ſuch Power, and ſuch Abilities to puniſh openly their Crimes, they had before them the Means to make them *Friends*. Whenever therefore any one had offended, or broke any Law, the Means of Reconciliation were ſtated; he was to bring a *Bullock*, or a *Lamb*, &c. or a *Pigeon*, or an Offering of *Flower*, according to the Circumſtances of the Offender: And, as eating and drinking together was a known Symbol of *Friendſhip*, ſo here too, in every Sacrifice there paſs'd this common Sign of Amity, to ſhew that the Offender deſired to be reconciled, or actually had made his Peace and was admitted to *Friendſhip* again, and was thus ſecure of what was engaged for in the Law.

This was the original Intention of Sacrifices, and each inſtituted Part may eaſily be accounted for, and

and will appear rational. They were all, as *Maimonides* well obſerves, *parabolical Actions to ſtrike Fear in the Minds of Men, and by that Means to effect their Converſion.* Maimonides was indeed *perplexed how to account for the Oblation of Wine. More Nevoch*, p. 489. But had he conſidered the *Altar* as God's *Table*; that *eating* at it and *drinking* were the Symbols of *Friendſhip*; that God was conſidered as *eating* and *drinking* what was offer'd upon his Altar, he would not have found ſuch Difficulty in the Caſe.

To explain the particular Parts of Sacrificing, and the Reaſon of them, would carry me beyond my Deſign in this Place. But this is ſufficient to explain the Meaning of Θυσία, or *Sacrifice*, when applied to Chriſt: It cannot be taken in the ordinary Senſe of that Word, becauſe no Part of our Lord's Body was conſumed by *Fire* on any real or ſuppoſed *Altar*; and no Part of it was *eat* upon God's *Table*. But then in other Reſpects there was ſuch Similitude betwixt a Sacrifice and what happen'd to Chriſt, as to give Occaſion for the Application of that Term to him. The High Prieſt *e. g.* on the great Day of Expiation, took the Blood of the Bullock, and entered with it into the *Holy of Holies*: Chriſt after he was ſlain, aſcended up to Heaven, the true Holy of Holies, and preſented himſelf to God. The Victim itſelf was offer'd to God, and ſo was Chriſt. As the Crimes of Offenders againſt the Law were of that Nature, as to make them not upon any Terms of *Friendſhip* with God before they had brought their Sacrifices: So the Crimes of the *Gentile* World were ſuch, that they were not *reconciled* to God before Chriſt had induced them to be in Terms of Friendſhip with him. As the Sacrifice was a Means and Sign of *Friendſhip*, ſo was Chriſt the Means and an evident Sign of *Friendſhip* with God. Chriſt therefore is called

called our *Sacrifice*, and all ſacrifical Terms are uſed of and applied to him, he being the *Means* by which Mankind was brought into a State of *Friendſhip* with God, as Sacrifices were, *v.* N° 708.

820. *Heb.* x. 16—18. This is the Covenant that I will make with them after thoſe Days, ſaith the Lord, I will put my Laws into their Hearts, and in their Minds will I write them. And their Sins and Iniquities will I remember no more. Now where Remiſſion of theſe is, there is no more Offering for Sin.

Remiſſion of Sin is the ſame with *remembering it no more*, or covering it. *Pſ.* xxxii. 1.

821. 19, 20, 21. Having therefore, Brethren, Boldneſs to enter into the Holieſt by the Blood of Jeſus, By a new and living Way which he hath conſecrated for us, through the Veil, that is to ſay his Fleſh; and having an High Prieſt over the Houſe of God: *v.* N° 777. 966.

822. *Heb.* x. 22. Let us draw near with a true Heart in full Aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.

This and the three preceding Verſes are in the Original thus: "Having therefore Liberty, even "to an Entrance into the Holy of Holies, by the "Blood of Chriſt, a new and living Way through "the Veil, *i. e.* his Fleſh, which he hath conſe-"crated; and a great Prieſt over the Houſe of "God, let us draw near with a true Heart in full "Aſſurance of Faith."

823. 26. For if we Sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins.

Οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία. *There remains no Sin Offering*; ſo the Words may be rendered. But the Senſe is, I think, clearer as it ſtands in our Tranſlation: There will never be any

any other Means that will reconcile us to, and make us Friends with God, or give us an Opportunity of entering into the Holieſt as Chriſt has done. Chriſt may very well in the figurative Senſe be called a *Sin Offering*, as he died on Account of our Sins, and by that Means brought God's Grace and Favour to Mankind, and reſtored the Friendſhip that was loſt.

824. *Heb.* x. 29. Of how much ſorer Puniſhment ſuppoſe ye ſhall he be thought worthy who hath trodden under Foot the Son of God, and hath counted the *Blood of the Covenant*, wherewith he was ſanctified, an unholy Thing, and hath done deſpite to the Spirit of Grace? *c.* ix. 20.

825. 36. We are not of them who draw back unto Perdition, but of them that believe to the ſaving of the Soul.

826. xii. 2. Looking unto Jeſus the Author and Finiſher of our Faith, who for the Joy that was ſet before him, endured the Croſs, deſpiſing the Shame, and is ſet down at the Right Hand of the Throne of God. *v.* N° 557. 562. 771.

Αντι τῆς προκειμένης χαρᾶς, in order to obtain the Joy that was ſet before him, he endured the Croſs.

827. 24. And to Jeſus the Mediator of the New Covenant, and to the Blood of ſprinkling that ſpeaketh better Things than that of *Abel*.

Παρὰ τὸν Ἄβελ, or as ſome Copies have it, παρὰ τὸ Ἄβελ. *Abel*'s Sacrifice was ſuch, that *God had Reſpect unto* HIM, *and to his Offering*, Gen. iv. 4. But Chriſt's Offering was ſuch, that all the World is benefited by it; God has Reſpect to *all* Mankind through that. *v.* N° 882.

828. xiii. 12. Wherefore Jeſus alſo, that he might ſanctify the People with his own Blood, ſuffered without the Gate.

Jeſus that he might bring into Covenant the People, the whole World, with God, and make them Holy as the *Jewiſh* Nation was holy, by his Blood, the Blood wherewith this Covenant with *all* was confirmed, ſuffered without the City, juſt as the Sacrifice upon the Day of Expiation, when all the People were reſtored to Favour with God, was burnt without the Camp.

829. *Heb.* xiii. 15. By him therefore let us offer the Sacrifice of Praiſe to God continually, *i. e.* the Fruit of our Lips, giving Thanks to his Name. Ὁμολογούντων τῷ ὀνόματι αὐτοῦ, *confeſſing ourſelves* to be the Diſciples of Chriſt.

830. 20. Now the God of Peace that brought again from the Dead our Lord Jeſus, that great Shepherd of the Sheep, through *the Blood of the everlaſting Covenant.* Τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν τῷ αἵματι. The Shepherd of the Sheep, him that was great by the Blood of the everlaſting Covenant, Jeſus Chriſt.

831. 21. Make you perfect in every good Work to do his Will, working in you that which is well pleaſing in his Sight, through Jeſus Chriſt, to whom be Glory for ever and ever. Amen.

832. 1 *Pet.* i. 1, 2. *Peter* an Apoſtle of Jeſus Chriſt to the Strangers ſcattered abroad throughout *Pontus*—Elect according to the Fore-knowledge of God the Father, through Sanctification of the Spirit unto Obedience, and ſprinkling of the *Blood* of Jeſus Chriſt.

It is uſually imagined that this Epiſtle of St. *Peter* was wrote to the *Jews* that were diſperſed through the *Minor Aſia*; though not ſo particularly to them, but that the *Proſelytes* of the *Gentiles* were included. But whoever attentively compares the Expreſſions made uſe of here, with what St.

St. *Paul* conſtantly has beſtowed, and uniformly, upon the *Gentiles* who were called to the Knowledge of God, will eaſily ſee, that this Epiſtle was wrote entirely to the *Gentile* Converts. Who are called *the Elect* according to the Foreknowledge *of God*, but the *Gentiles? Vid. Rom.* viii. 28. *Eph.* i. 4, 5. 11. iii. 11. What was it *the Angels deſired to look into*, but the *Myſtery* which had been hid from *Ages*, and from *Generations?* So *c.* ii. *Ye alſo as lively Stones are built up a ſpiritual Houſe, an holy Prieſthood*, ver. 9. *a choſen Generation, a royal Prieſthood*, an *holy Nation*, a *peculiar People*, λαὸς εἰς περιποίησιν, an *acquired People* to God. The *Jews* were an holy Nation already, but the *peculiar Acqueſt* were the *Gentiles*; and therefore it is added in the following Verſe,—*Who in Times paſt were* not a People, *but are now* the People of God; *who had* not obtained Mercy, *but* now *have obtained Mercy*, vid. Rom. ix. 25, 26. The *Gentiles* were *Sheep gone aſtray*, c. ii. 25. our Saviour calls them, *Sheep of another Fold*, John x. 16. But more expreſsly ſtill, *c.* iv. 3. *For the Time paſt of our Life may ſuffice us to have wrought the Will of the* Gentiles, *when we walked in Laſciviouſneſs, Luſts, Exceſs of Wine, Revellings, Banquettings, and abominable* Idolatries. Again, *ver.* 6. *For this Cauſe the Goſpel was preached to them that are* dead, which is the Expreſſion by which St. *Paul* deſcribes the *Gentile* World, *Eph.* ii. 1. 5. *Col.* ii. 13. This will help us to the Meaning of ſeveral particular Expreſſions in this Epiſtle, which are uſually I think miſtaken. *v.* N° 252.

The Meaning of this Paſſage of St. *Peter* is this. *Peter*—to the elect [*Gentile* Converts] that ſojourn among the *Jews* diſperſed through *Pontus*, &c. to the *elect*, I ſay, according to the Foreknowledge of God by Sanctification of Spirit, to Obedience and ſprinkling of the Blood of Jeſus Chriſt, Grace

and Peace be multiplied unto you. He addreſſes himſelf to the *Gentile* Converts that were called out of the World to Obedience to Faith and Truth, ver. 22. and to the Covenant confirmed by the Blood of Chriſt, much in the ſame Manner as God had formerly confirmed his Covenant with the *Jews*. And here he uſes the *ſpringling* the Blood of Chriſt in Alluſion to what *Moſes* did, *Exod.* xxiv. 8. and from which the Blood of Chriſt is called the *Blood of Sprinkling*, Heb. xii. 24. and with Alluſion to the ſame, 'tis ſaid, *Heb.* x. 22. *having our Hearts* ſprinkled *from an evil Conſcience.*

833. 1 *Pet.* i. 3, 4. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant Mercy hath begotten us again unto a lively Hope, by the Reſurrection of Jeſus Chriſt from the Dead. To an Inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for you. *v.* N° 587.

834. 9. Receiving the End of your Faith, even the Salvation of your Souls. *v.* N° 440.

835. 13. Wherefore gird up the Loins of your Mind, be ſober, and hope to the End, for the Grace that is to be brought unto you at the Revelation of Jeſus Chriſt.

Νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. *Having girt up the Loins of your Mind, being ſober, ye have hoped perfectly for the Grace brought to you by the Revelation of Jeſus Chriſt.* The Prophets had propheſied of the Grace of God towards the *Gentiles*, and they ſearched diligently what Time the Spirit pointed out, and what ſort of Times they ſhould be, and what the Glories that ſhould follow; and they found that theſe Things were not to happen till long after their own Times. Wherefore you who have heard the Goſpel, and have made yourſelves ready, and watching, have hoped for the Grace brought

to

to you as Children of Obedience, not being conformed to your former Luſts in your Ignorance, hope on to the End, and continue ſtedfaſt.

836. 1 *Pet.* i. 18, 19. Foraſmuch as ye know that ye were not *redeemed* with corruptible Things, as Silver or Gold, from your vain Converſation received by Tradition from your Fathers; but with the precious Blood of Chriſt, as of a Lamb without Blemiſh, and without Spot:

Vid. N° 446. 693. 756. 971. Ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς, *delivered from your vain Converſation.*

837. 20. Who verily was fore-ordained before the Foundation of the World, but was manifeſt in theſe laſt Times for you. *v.* N° 638. 694.

838. ii. 5. Ye alſo as lively Stones [λίθοι ζῶντες, *living Stones*] are built up a ſpiritual Houſe, an holy Prieſthood to offer up ſpiritual Sacrifice acceptable to God by Jeſus Chriſt.

839. 9. But ye are a choſen Generation, a royal Prieſthood, an holy Nation, a peculiar People, that ye ſhould ſhew forth the Praiſes of him who hath called you out of Darkneſs into his marvellous Light.

It may reaſonably be aſked, what is the Advantage which ariſes to any People from their being the peculiar People of God, or a People acquired to him.

The Anſwer is, when the Jews were made the peculiar People of God, They had great Advantages: *Chiefly that unto them were committed the Oracles of God.* Rom. iii. 2. Elſewhere the Apoſtle tells us, *To them pertained the* Adoption, *and the* Glory, *and the* Covenants, *and the giving of the* Law, *and the* Service *of* God, *and the* Promiſes; *whoſe are the* Father's, *and of whom as concerning*

the Fleſh Chriſt came. *Rom.* ix. 4, 5. By which he means that They were *adopted* the *Sons* of God; and God appeared to them from the Mercy Seat in great *Glory*; and They had the Benefit of the *Covenant* made with their Fathers; and They had the *Law*; and the appointed *Service* by Sacrifices; and the *Promiſes* of Plenty and Encreaſe, and Protection from their Enemies, and long Life; and from them the Saviour of the World deſcended.

So *Chriſtians* being made the *peculiar People* of God, are *adopted* to be *Children*; and *if Children, then Heirs, Heirs of God, and joint Heirs with Chriſt*, They have the *Glory* of Chriſt (who is their Propitiatory) who is *ſet down at the right hand of Glory*. They have the *New Covenant*, a *better Covenant*. Heb. viii. 6. And they have the *Law* of *everlaſting* Righteouſneſs, and a *reaſonable Service*. Rom. xii. 1. They have the *Promiſes* of everlaſting *Life*, and the Rewards of Heaven to all that with Faith obey their Saviour. So that to be a peculiar People to God implies theſe Advantages to Chriſtians above the Jews, a *Future* Life inſtead of a *preſent* one: an *Everlaſting* one inſtead of a *Temporal* one; a *reaſonable Service* inſtead of a *Ritual* one: and as the *Promiſes* to Them were *National* or *General*, to Chriſtians they are *particular*, and belong to every ſingle Perſon, who obſerves the Laws of Chriſt. As to the other Advantage, *viz.* that the Jews had the *Oracles* of God, That is now common to Both: And if Chriſt came from them, we have reaſon to *joy in God through our Lord Jeſus Chriſt by whom we have received Reconciliation*. *Rom.* v. 11.

840. 1 *Pet.* i. 10. Which in Time paſt were not a People, but are now the People of God; which had not obtained Mercy, but now have obtained Mercy.

V. N° 365. 832. 839.

841.

841. 1 *Pet.* i. 21, 22. For even hereunto were ye called, becauſe Chriſt alſo ſuffered for us, leaving us an Example, that ye ſhould follow his Steps, who did no Sin, neither was Guile found in his Mouth.

842. 24. Who his own ſelf *bare our Sins* in his own Body *on* [or *to*] the Tree, that we being dead to Sins, ſhould live unto Righteouſneſs, by whoſe Stripes ye were healed.

The *Gentiles* were addicted to all ſuch Sins as might juſtly have made them been paſſed by by God, without ſhewing them any eminent or peculiar Mark of Favour. But Chriſt, when he took up his Croſs, as it were took up our Sins, and carried them with him; that we bidding adieu to them, ſhould for the future live as the Servants of Righteouſneſs; following him by whoſe Sufferings and Death we are become Friends to God. *v.* N° 442. 466. 813.

843. iii. 7. Likewiſe ye Huſbands, dwell with them according to Knowledge, giving Honour unto the Wife as unto the weaker Veſſel, as being Heirs together of the *Grace of Life.*

Vid. John vi. 51. viii. 51, 52. x. 28. xi. 25. *Rom.* v. vi. vii. *Phil.* iii. 11. 44.

844. 18. For Chriſt alſo hath once ſuffered for Sins, the Juſt for the Unjuſt, that he might bring us to God; being put to Death in the Fleſh, but quickned by the Spirit.

He that did no Sin ſuffered ὑπὲρ ἁμαρτιῶν, ὑπὲρ ἀδίκων, to bring the *Gentile* World to God. He ſuffered *on account* of, or, by *Reaſon* of Sins, Sinners. So *Col.* i. 24. St. *Paul* ſuffered ὑπὲρ, for the Church at *Coloſſ.* not *in their Stead*, but *on account* of them as *Gentiles*, and for their Advantage; even for them whom he had never ſeen. Chriſt ſuffered, and was put to Death in the Fleſh, but quickned by the Spirit, that he might reconcile the World to God. *v.* N° 590. 594.

845. 1 *Pet.* iii. 21. The like Figure whereunto even Baptiſm doth alſo now ſave us (not the putting away the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God) by the Reſurrection of Jeſus Chriſt. *v.* N° 587.

846. iv. 1. Foraſmuch then as Chriſt hath ſuffered *for us* in the Fleſh, arm yourſelves likewiſe with the ſame Mind; for he that hath ſuffered in the Fleſh hath ceaſed from Sin.

Let this Mind be in you which was in Jeſus Chriſt, readily and voluntarily to ſubmit to Sufferings in full Aſſurance of an happy Reſurrection. For he that ſubmits to Sufferings in the Fleſh will ceaſe from Sin, ſo as no longer to live according to the Deſires of Men, but according to the Will of God. Now ſuch as became Chriſtians in thoſe Times of Trouble, and were armed with this Reſolution, had certainly ceaſed from Sin, upon this Principle. *v.* N° 693. 844.

847. v. 4. And when the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory that fadeth not away.

848. 10. The God of all *Grace*, who hath called us to his eternal Glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you. *v.* N° 655.

849. 1 *John* i. 7. But if we walk in the Light, as he is in the Light, we have Fellowſhip one with another, and the *Blood* of Jeſus Chriſt his Son *cleanſeth* us from all Sin. *v.* N° 693. 700. 769. 802. 804.

850. 9. If we confeſs our Sins, he is faithful and juſt to forgive us our Sins, and to *cleanſe* us from all Unrighteouſneſs.

The Alluſion is plainly to the *Jewiſh* Sacrifice on the Day of Expiation, or to their Purifications: The Blood of Chriſt *takes away*, *c.* iii. 5. all Sin, and

and makes it to be no Obſtruction to the Favour of God, if Men come into the Righteouſneſs which God requires. Not that Men are unaccountable for their Sins or Unrighteouſneſs, committed after the Knowledge of the Goſpel; but Sins already *paſt*, are paſſed by, and not brought to account, that the good Deſigns of God by Chriſt, might have their full Effect. *v.* N° 769. 802.

851. 1 *John* ii. 1, 2. If any Man Sin we have an Advocate with the Father, Jeſus Chriſt the Righteous; and he is the Propitiation for our Sins, and not for ours only, but alſo for the Sins of the whole World.

He is the Propitiation for the Sins not only of us *Jews*, but περὶ ὅλου τοῦ κόσμου, for the whole World; *Gentiles* as well as *Jews*. In all other Places beſides this, the Word παράκλητος is tranſlated *Comforter*, but in them it ſignifying *the holy Spirit*, and here being expreſsly applied to *Chriſt*, I ſuppoſe our Tranſlators uſed the Word *Advocate*. Perhaps the Senſe of the Word *Comforter*, is more agreeable to this Place, than *Advocate:* viz. One in whom we have the greateſt Comfort, Relief, Support, having aſſured us of the Forgiveneſs of our Sins.

The other Expreſſion, *Propitiation* for our Sins, is peculiar to St. *John* in this Epiſtle, where it is twice uſed, exactly in the ſame Manner, here and *c.* iv. 10. Chriſt indeed is ſaid ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, which we render *to make Reconciliation for the Sins of the People*, Heb. ii. 17. But that is not the Meaning of the Paſſage. *v.* N° 775. However when that is rightly underſtood, it will help us to the certain Meaning of this. ἱλάσκεσθαι ἁμαρτίας, is to *make Sins be paſſed by*, or not taken Notice of, without the Conſideration of any *Anger:* It is to make them be as much overlooked, as is done when one that was *angry* is made quite pleaſed. And hence the Word is uſed without taking in the

the particular Ideas of *Anger*, and being *appeaſed*; as when it is ſaid Alms ἐξιλάσεται ἁμαρτίας, *will make Sins not be taken Notice of*, Eccleſ. iii. 30. Chriſt did ἐξιλάσκεσθαι ἁμαρτίας, not by *reconciling* God, (for that is ἱλάσκεσθαι θεὸν) but by being the Means, or Inſtrument by which the Favour of God was ſhewn to Mankind. Thus ἱλάσθητι does not ſignify, *Be thou* made *propitious*, *Luke* xviii. 13. but *be thou propitious, ſhew thyſelf merciful to me a Sinner*. *v.* Pſal. xxv. 11. God is in his own Nature good, merciful, kind, benign to his Creatures; but then this did not hinder him from doing to them, what the Potter has a certain Right to do with his own Veſſels, to make one to Honour, and another to Diſhonour. The *Iſraelites* were a peculiar People to himſelf, bleſſed with great Advantages, while the *Gentile* World had no ſuch Favour. It pleaſed God at length by the Apoſtles to open this Myſtery, and to call the *Gentiles*, and to make them λαὸν εἰς περιποίησιν, *an acquired People*, by Chriſt. The Sins of the *Gentiles*, groſs as they were, were no Obſtruction to God's diſplaying the exceeding great Riches of his Grace or Favour to them, in the proper Time, by the *Meſſiah*, through whom they were to be admitted into his Kingdom, and to receive the Redemption, even the *Remiſſion of their Sins*, and finally the Inheritance of Heaven. The *Meſſiah* therefore, Jeſus Chriſt, *the Righteous*, who did *no Sin*, ſuffering *Death*, and bringing about this great Purpoſe of Providence, wherein God received to himſelf all Mankind, *Jews* and *Gentiles*, upon the Terms which he required, and took no Notice of their *paſt Sins*, — *Jeſus*, I ſay, accompliſhing this, is called ἱλασμός, the *Propitiation* for, i. e. the Means of making God and Man Friends, notwithſtanding the Sins not only of *us*, *Jews*, but of the *whole World*.

There

There were ſeveral Sorts of, ἱλασμοι, among the Ancients, and whatever was the Means of their Gods ſhewing themſelves good, was deemed ἱλασμός, a Propitiation. Sometimes a *Hymn* was all that was done, and that was deemed an ἱλασμός, as much as an *Hecatomb* was.

Οἱ δὲ παννημέριοι μολπῇ θεὸν ἱλάσκοντο,
Καλὸν ἀείδοντες, παιήονα κοῦροι Ἀχαιῶν
Μέλποντες ἑκάεργον, ὁ δὲ φρένα τέρπετ' ἀκούων.
Iliad. A. 472.—474.

In the Caſe of Chriſt, there is no ground to ſuppoſe that God was *angry*, or was to be *appeaſed*: For he ſhewed *Love* to Man, by ſending his Son into the World. And therefore when Chriſt is called, ἱλασμος περὶ ἁμαρτιῶν ἡμῶν, *a* Propitiation *for our Sins*, the Meaning is, That *thro'* him our Sins were made no Obſtructions to God's Favour, *i. e. By means* of him, ἱλασμος does not mean a *Propitiatory Sacrifice*, more than Μολπὴ, *a Song*, does in the Paſſage juſt cited; but That *by which*, or *by Means of which*, God ſhews himſelf gracious or good to us.

Jeſus is here ſtiled an *Advocate* or *Comforter with the Father*. The Epiſtle to the *Hebrews* frequently mentions our Saviour's *offering* himſelf, *i. e.* preſenting himſelf before God in the Heavens; and his being *ſat down on the right Hand of God*, c. x. 12. 14. ix. 12. 14. When he had finiſhed the Will of his Father on Earth, he aſcended to him. We muſt not hence imagine that Chriſt is in Heaven conſtantly *praying* for us, and *entreating* his Father to *forgive* us; for when he had made one Offering of himſelf, he for ever ſat down on the right Hand of the Throne of God, *Angels and Principalities and Powers being made ſubject to him*, Eph. i. 20, 21. 1 Pet. iii. 22. He then was made King of his Kingdom,

dom, and was to govern his Subjects, all Power being given him in Heaven and in Earth. Beſides, *by one Offering he hath perfected for ever them that are ſanctified*, Heb. x. 14. Our Comforter therefore is πρὸς τὸν πατέρα, *with the Father*, as the Word is ſaid to be πρὸς τὸν θεὸν, *with God*, John i. 1. not pleading our Cauſe; (for that is not neceſſary to make God *accept* us, ſince he has already *accepted us in the Beloved*, Eph. i. 6.) nor to *make* him forgive us, for he has already *forgiven us*, and admitted us to his Favour, if we will walk worthy of our Vocation. He is then ever *with the Father*; and is the ἱλασμος, or, the Means by which God ſhews himſelf gracious to us.

If it be ſaid, that in this Place St. *John* ſpeaks of the Sins of ſuch as were *already* Chriſtians; and declares that for ſuch Chriſt is an *Advocate*, or *Comforter*, and a *Propitiation*, and conſequently that the Sins of *ſuch* will *all* be forgiven — This is contrary to the Tenor of the whole New Teſtament. The Meaning is,—" My little Children, " *i. e. Chriſtians*, I write unto *you*, that *ye* ſin not. " And if any of you, *Jews* or *Gentiles*, have ſin- " ned before your Converſion, we have a Com- " forter with the Father, who is the Means by " which the Sins of us *Jews*, and alſo of the *Gentile* " World have been forgiven." It is in the Original, κὰν τις ἁμάρτῃ, not ἁμαρτάνῃ, i. e. *hath ſinned*, not *doth ſin*. So in *Homer*—Ὅτε κέν τις ὑπερβήῃ καὶ ἁμάρτῃ, *Il.* 1. *V.* 497. *when any one hath tranſgreſſed and ſinned.* It muſt always be remembred, that Chriſt did not firſt *make* his Father propitious to us; for he was ſo, antecedent to our Saviour's coming into the World, 1 *John* iv. 10. But Chriſt was the Means by which the Love of God had its full Effect; and as he died who was righteous, and is aſcended up into Heaven to his Father, and there has received Power and Dominion over all;

and

and as he has made us Friends to God, and has thus taken away our Sins, he is called a Propitiation for our Sins with the Father, as having been the Means by which God has ſhewn himſelf kind to all.

852. 1 *John* ii. 12. I write unto you little Children, becauſe your *Sins are forgiven* you for *his Name's Sake.*

Διὰ τὸ ὄνομα αὐτοῦ, through his Name, *i. e.* through him. *v.* N° 531. 621. The Apoſtle cannot mean that the Sins committed *after* Men became Chriſtians, were all to be forgiven for the *Sake of Chriſt.* For if ſo, what can be the Meaning of a future Judgment, where we are to account at the Tribunal of Chriſt, and every one is to receive the Things done in his Body, according to that he hath done, *whether it be good or bad,* 2 Cor. v. 10. The *Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs,* Rom. i. 15. Where is it ſaid that the Diſciples of Chriſt, be they ever ſo wicked, ſhall all be ſaved? Here therefore he ſpeaks only of Sins done *before they had known the Father,* or when they were *in Darkneſs*; and this to encourage them to *walk as Children of the Light* for the future. *v.* N° 851.

853. 17. The World paſſeth away and the the Luſt thereof; but he that doth the Will of God abideth *for ever. v.* N° 474. 476. 499. 512.

854. 1 *John* ii. 25. And this is the Promiſe that he hath promiſed *us,* even eternal Life, ὑμῖν, *you,* ver. 17. *v.* 499. 500. 512.

855. iii. 5. And ye know that he was manifeſted to take away our Sins, and in him is no Sin. *v.* N° 468. 583.

856.

856. 1 *John* iii. 8. For this Purpoſe the Son of God was manifeſted that he might deſtroy the Works of the Devil. *v.* N° 773.

857. 14. We know that we have paſſed from *Death to Life*, becauſe we love the Brethren: He that loveth not his Brother abideth in *Death*. *v.* N° 500. 512.

858. 16. Hereby perceive we the Love of God, becauſe he laid down his Life for us, and we ought to lay down our Lives *for the Brethren*.

Ἐκεῖνος, he, *i. e.* Chriſt, *John* xv. 13. *Rom.* v. 7, 8, *i. e.* to obtain a Good for the Brethren, ſome Benefit to them.

859. iv. 9. In this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might *live* through him, *c.* ii. 17. 25. *v.* N° 512.

860. 10. Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be the *Propitiation* for our Sins. *v.* N° 851.

Euſebius ſays, that Chriſt is our *Propitiation*, as he has taught us to propitiate *for ourſelves, and* expiate *our Sins by* Repentance, *and by a new* Obedience, *only offering reaſonable Services*, Euſ. in Pſ. lxviii. p. 386. He therefore thought that the Word ἱλασμος did not always, or neceſſarily, imply *a propitiatory Sacrifice*, but in general, any Means of acquiring God's Grace or Favour. Juſt as when *Seneca* ſays, *Beneficium ſuperveniens injuriam apparere non patiatur. de Benef.* l. vi. c. 5. So Chriſt's coming into the World, *would not ſuffer our Sins to appear*.

861. 14. And we have ſeen and do teſtify, that the Father ſent the Son to be the Saviour of the *World*, *i. e.* of the *Gentiles* as well as *Jews*. *v.* N° 36.—146.

862.

862. 1 *John* v. 4. For whatſoever is born of God, overcometh the World, and this is the Victory that overcometh the World, even our Faith.

863. 5, 6. Who is he that overcometh the World, but he that believeth that Jeſus is the Chriſt. This is he that came by Water and Blood, even Jeſus Chriſt; not by Water only, but by Water and Blood.

864. 11. And this is the Record, that God hath given us *eternal Life*, and this Life is in his Son. *v.* N° 512. 854. 859.

865. 1 *John* v. 12. He that hath the Son hath *Life*, and he that hath not the Son, hath *not Life*. *v.* N° 512. 605. 606. 610.

866. 13. Theſe Things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal Life. *v.* N° 512. 865.

867. 20. And we know that the Son of God is come, and hath given us an Underſtanding, that we may know *him that is true*, τὸν ἀληθινὸν, *the true* one; and we are in him that is true, *even in his own Son Jeſus Chriſt*, ἐν τῷ υἱῷ αὐτοῦ, by his Son Jeſus Chriſt. This is the true God, and eternal Life.

868. 2 *John* 3. Grace be with you, Mercy and Peace from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, in Truth and Love.

Ἔσται μεθ' ἡμῶν χάρις, ἔλεος, εἰρήνη, *Grace, Mercy, Peace ſhall be with us.* *v.* N° 655.

869. *Jude* 1. *Jude* the Servant of Jeſus Chriſt, and Brother of *James*, to them that are *ſanctified* by God the Father, and preſerved in Jeſus Chriſt, called. *v.* N° 546. 817.

870. 2. Mercy unto you, and Peace and Love be multiplied. *v.* N° 655.

871.

871. *Jude* 21. Keep yourſelves in the Love of God, looking for the Mercy of our Lord Jeſus Chriſt, unto eternal Life, *v.* N° 500. 512. 864.

872. *Rev.* i. 4, 5. *John* to the ſeven Churches in *Aſia*, *Grace* be to you and *Peace* from him, which is, and which was, and which is to come; and from the ſeven Spirits which are before his Throne, and from *Jeſus Chriſt*, who is the faithful Witneſs, and the firſt begotten of the Dead, and the Prince of the Kings of the Earth, unto him that hath *loved* us, and *waſhed* us from our Sins in his *own Blood*, &c.

Waſhed us from our Sins, *by*, his own Blood. Some Copies have it λύσαντι, *delivered* us, *freed* us by his Blood. He died in order to bring us to eternal Life. *v.* N° 553.

If the latter be the true Reading, there is no Difficulty in the Manner of Expreſſion. But if it be λούσαντι, *waſhing us* by, or, in *his own Blood*, the Figure is ſomewhat hard, *Blood* not being a proper Thing to waſh any thing with. Sin is here conſidered as a *Spot* or *Stain*, or what makes a Man *unclean* before God. Now as *Uncleanneſs* was waſhed away in Water, *v. Levit.* xv. hence Chriſt is ſaid to have *waſhed away* our Sins, or, to have *cleanſed us* from all Unrighteouſneſs. It is frequent to apply the Term *Waſh*, to *Sin*. Thus the Pſalmiſt, waſh *me from my* Sin, *and* cleanſe *me from mine* Iniquity. *Pſal.* li. 2. And *Iſa. Waſh ye, make you clean*, ch. i. 16. Chriſt therefore ſhedding his *Blood*, as he did, for to *take away* the Sins of the World, or to make them to be no Obſtructions to the Favour of God, is ſaid to *purge*, or *cleanſe* us from Sin; and thence by a little farther Metaphor to *waſh* us from our Sins in his *Blood*. *v.* N° 769. 849. 850. 881.

873.

873. *Rev.* i. 18. I am he that liveth and was dead, and behold I am alive for evermore. Amen. And I have the Keys of Hell and of Death.

Ἐγώ εἰμι ὁ πρῶτος, καὶ ὁ ἔσχατος, καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός. *I am the first and the last, and the living; and I have been dead, and behold I am living for ever and ever.* Christ is here said to have the Keys of *Hades* snd *Death*, i. e. a Power to unlock, or open them, and thus to give Life to his true Disciples. *v.* N° 605. 865. 871. 874. 888.

874. ii. 7. To him that overcometh will I give to eat of the *Tree of Life*, which is in the midst of the Paradise of God. *v.* N° 873.

875. 10. Be thou faithful unto Death, and I will give thee a Crown of Life. *v.* N° 873.

876. 17. To him that overcometh will I give to eat of the *hidden Manna*, and will give him a white Stone, and in the Stone a new Name written which no Man knoweth, saving he that receiveth it.

Hidden Manna, was not that Manna which the *Jews* eat in the Wilderness, and died, but that which was laid up in the Ark, and did not corrupt; a Pledge that such as eat it should live for ever. *v.* N° 483—490. 875.

So a *white Stone* was given to Conquerors in the Games by the Judges containing the Name and the Prize of him that conquered.

877. iii. 5. He that overcometh, the same shall be cloathed in white Raiment, and I will not blot out his Name out of the Book of Life, but I will confess his Name before my Father, and before his Angels. *v.* N° 500. 512. 874. 883.

878. v. 6. And I beheld; and lo, in the midst of the Throne, and of the four Beasts, and in the midst of the Elders stood a Lamb as it had been slain.

879. *Rev.* v. 9. And they ſung a new Song, ſaying, Thou art worthy to take the Book, and to open the Seals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.

Ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματι, haſt *bought* us *to* God by thy Blood. The World had univerſally fallen ſhort of the Glory of God; and in Conſequence all were become guilty before him. But now by Means *of the Righteouſneſs which is by Faith in Jeſus unto all, and upon all them that believe*, all are *juſtified freely by the Grace of God through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a Propitiatory through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt*, Rom. iii. 19—25. Chriſt *dying* to accompliſh this great End, bought us to God by his *Blood*; whereas before that, none being righteous as they ſhould be, all were expoſed to the juſt Conſequence of their Sins. *v.* N° 642. 643. 693. 984.

880. 12. Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.

881. vii. 14. Theſe are they which came out of great Tribulation, and have waſhed their Robes and made them white, *in* the Blood of the Lamb.

Ἐν τῷ αἵματι, *by* the Blood of the Lamb. White Robes were the proper Emblems of Innocence and Purity. By the Blood of Chriſt all have Forgiveneſs of Sins. *v.* N° 873.

882. xi. 15. The Kingdoms of this World are become the Kingdoms of our Lord, and of his *Chriſt*, and he ſhall reign for ever and ever. *Vid.* 1 *Cor.* xv. 28.

883. xii. 11. And they overcame him by the *Blood* of the Lamb, and by the Word of their Teſti-

Teſtimony, and they loved not their Lives unto Death. *v.* 693. 802.

884. *Rev.* xiii. 8. And all that dwell upon the Earth ſhall worſhip him, whoſe Names are not written in the Book of Life of the Lamb ſlain from the Foundation of the World, *v.* N° 887.

Or, Names written from the Foundation of the World in the Book of Life.

885. xiv. 3, 4. And no Man could learn that Song, but the hundred and forty and four thouſand, which were redeemed from the Earth. Theſe are they which were not defiled with Women, for they are Virgins; theſe are they which follow the Lamb whitherſoever he goeth; theſe were redeemed from among Men, being the firſt Fruits unto God and to the Lamb, *c. v.* 9, 12. *v.* N^s 693.

886. xxi. 6. I am Alpha and Omega, the Beginning and the End, I will give unto him that is a-thirſt of the Fountain of the Water of Life freely. *v.* N° 483.

887. 27. And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh Abomination, or maketh a Lie; but they which are written in the Lamb's Book of Life. *v.* N° 500. 884.

888. xxii. 14. Bleſſed are they that do his Commandments, that they may have a Right to the Tree of Life, and may enter in through the Gates of the City. *v.* N° 874.

889. 17. And the Spirit and the Bride ſay, Come. And let him that heareth ſay, Come. And let him that is a-thirſt come; and whoſoever will, let him take the Water of Life freely. *v.* N° 541.

890. 21. The Grace of our Lord Jeſus Chriſt be with you all. Amen. *v.* N° 655.

Obſervations on the Texts cited in the Fifth Chapter.

IF the State of Mankind, as repreſented in the preceding Chapter, and God's Diſpoſition towards them, *antecedent* to Chriſt's coming into the World; and the Way he took to manifeſt his Love through Chriſt, be well underſtood, we may be able, without much Difficulty, to account for all ſuch Expreſſions in the New Teſtament, as at firſt Sight ſeem to imply a Contrariety to them. God was always good, merciful, juſt, kind: And he *manifeſted* theſe Attributes by Chriſt. Our Saviour did not *cauſe* them, or by any Act of his *make* God to be *good* or *merciful*; but he found theſe Attributes or Properties in him, and acted according to them. If therefore any Paſſage, at the firſt Appearance, ſeems to imply the contrary, ſuch Senſe muſt always be put upon the Words, as to make Revelation and Reaſon agree, and the Whole to be conſiſtent. I cannot but preſs theſe general Principles the more, becauſe too many ſeem to me to reaſon upon the Subject of our Redemption, as if they were Strangers to the Nature of the moral Attributes of God, or as if they had no Regard to them, or to their Conſequences, on this Subject.

Our Saviour is ſaid to *give his* Life *a Ranſom for all*; and we have Redemption through his Blood: He is called a *Sacrifice*, a *Propitiation*; he *gave himſelf for us an* Offering, *and a* Sacrifice *to God for a ſweet ſmelling Savour*; We are *juſtified by his Blood*: And in the Epiſtle to the *Hebrews*, he is called a *High Prieſt to make* Reconciliation for the Sins *of the People*; to *offer himſelf*; and his *Blood* is ſaid to *purge our Conſciences*; and he, to *put away* Sin by the

the Sacrifice *of himſelf.* Now theſe and other ſuch like Paſſages are to be reconciled to all thoſe numerous Texts which ſpeak of God as our Saviour, as *loving* Man, or as *good* and *merciful, antecedent* to the Death of Chriſt. God was *always propitious, always merciful,* and *always* ready to receive the true Penitent; and conſequently the Efficacy of Repentance was not, could not, be owing to any thing that Chriſt did or ſuffered. The moral Attributes of God did not any Ways alter, or change, about ſeventeen hundred years ago; nor was he then, or at any Time whatever, *made* different from what he was from all Eternity, ſince he is, and cannot but be, the *ſame, Yeſterday, To-day, and for evermore.*

What then is the Meaning of thoſe Expreſſions which are in ſo remarkable a Manner applied to Chriſt? Were the Sacrifices of old deſigned as *Types* of Chriſt; or are the Expreſſions uſed by the Apoſtle, only *Alluſions* to the Sacrifices practiſed by the *Jews?* Or how are we to find out the preciſe Idea intended to be convey'd to us by all thoſe *Sacrifical* Terms which are uſed about Chriſt?

To determine this,—Nothing ought to be deem'd a *Type* of Chriſt, but what may be ſeen, or is expreſly declared ſo by the ſacred Writers. Every *Similitude* is not a *Type:* Nor can any be proved to be ſo, unleſs it can be ſhewn to be *deſigned* by the Holy Spirit to be ſo; or that it was *intended* to *repreſent* and *prefigure* Chriſt. All *Types* therefore are *deſigned* to be *prophetical* Repreſentations of ſomething future: It is not therefore a mere *Likeneſs* between two Things that conſtitutes a *Type* and *Antitype,* but it muſt be ſuch a *Likeneſs* as was *intended* for that Purpoſe: And this is what we cannot be competent Judges of, unleſs the Spirit of God declares it. There is no End of Fancy and Imagination: And Men may abuſe their Time for

ever in finding out *Likeneſſes* between Men and Things in former Times, and *Chriſt* and his Church; but the Point will be to prove ſuch *Likeneſſes deſigned* by God to *prefigure* one the other. How will it be proved, that the *Brazen Serpent* was a *Type* of Chriſt, or that *Jonas* was ſo? Or that the *Paſchal Lamb* itſelf was *deſigned* for that Purpoſe? The reſpective *Likeneſſes* in theſe Caſes is not diſputed; but how we are to know that theſe were *deſigned* to be *Types* of Chriſt? For it is certainly poſſible, that our Saviour and the Apoſtles might *allude* to *paſt Facts*, and argue from them, as juſt *Similitudes:* And their Reaſonings would hold good and be ſtrong, without the Suppoſition of the one being *typical* of the other. As *Jonas* was a certain Time in the Whale's Belly, and was extraordinarily deliver'd from thence, ſo ſhall the *Son of Man* be the *ſame Time* in the Heart of the Earth, and be raiſed from thence in as extraordinary a manner; or as *Moſes* lifted up the Serpent in the Wilderneſs, *even ſo muſt the Son of Man be lifted up*, John iii. 14.—This, I ſay, is juſt reaſoning, ſuppoſing it to be no more than *Alluſion* to the Hiſtory of *Jonas* in the one Caſe, and to the *Serpent* in the other; and they both ſerve to illuſtrate the Point they were applied to. And if the Scriptures have not expreſly *declared*, that *Jonas*, or the *Serpent*, were *deſigned* to *prefigure*, or were *appointed* to *repreſent* ſuch or ſuch Incidents in the Life or Death of Chriſt, ſuch *myſtical* Interpretations can be no more than mere Fancies; the Imaginations of *myſtical Allegorizers*, rather than the judicious Interpretations of the Word of God.

The Nature, Deſign and Origin of *Sacrifices* having been elſewhere conſider'd, [*v.* Eſſay on Sacrifices] I ſhall take it here for granted, that *Sacrifices* were the uſual Means by which Offenders againſt God, were reſtored to a State of *Friendſhip* with him. And it muſt be remember'd, that wherever

wherever the Words *reconcile*, or *Reconciliation*, are uſed in the New-Teſtament, they always ſignify to make *Men* Friends to *God*, and never once are applied to make *God* Friends to Man. *v.* Nº 218. 595. From this *Reconciliation* then, or the making Men *Friends* with God by Means of his *Death*, is Chriſt properly enough called a *Sacrifice*. The *Gentiles* were all *Sinners*, *Enemies* to God, and in a *Revolt*, or *Rebellion* againſt him. But Chriſt *reconciled* the World, and offered the *Peace of God*; and to the Apoſtles *was committed the Word of Reconciliation:* And as he *died for our Sins*, the Analogy between the *Sacrifices* of the Old Teſtament, and his *Oblation* of himſelf, will hold exact and true.

Should it be ſaid, that the Deſign of *Sacrifice* was to reconcile *God* to *Man*, and therefore ſince Chriſt is called our *Sacrifice*, it muſt be with a View to his *Atonement*, or removing *God's Anger*, or *Enmity* towards Man, not *Man*'s Enmity towards *God*.—It may be anſwered, that God's Diſpoſition to Man was not *made* different from what it was, by the *Death* of Chriſt; for he is conſtantly repreſented as *loving* us *before* Chriſt came into the World; nay that the Coming of Chriſt was the *Effect* not the *Cauſe* of that *Love*. See the Texts cited in the 2d Chapter, particularly Nº 140, 141, 143, 144. So that whatever is the proper Idea of the Word *Sacrifice*, in the preſent Caſe, it can have no Relation but to the Party that wanted to be reconciled; and if Chriſt gave his Life for this End, that he might reconcile Man to God, and thus make them *Friends*, the Word muſt be uſed in ſuch Senſe as correſponds to the Fact, and not in any other.

But it may be urged, that Chriſt is compared to *Sin Offerings* and *Burnt Offerings*, and particularly to the great *yearly Sacrifice* of Expiation. He is

expreſly called ἱλασμος,, and ſaid ἱλάσκεσθαι τὰς ἁμαρτίας τῦ λαου, *a Propitiation*, and *to make Reconciliation for the Sins of the People*. He is ſaid to *put away Sin by the* Sacrifice *of himſelf*, Heb. ix. 25. From theſe and other ſuch like Places, our Saviour is uſually deemed a *propitiatory* Sacrifice. And then becauſe we have ſo many Inſtances of *propitiatory Sacrifices* among the *Heathen*, and ſo many Expreſſions occur about them, in order to explain their Uſe and Deſign; Hence learned Men have conſidered the Death of Chriſt in like manner, and have explained the New Teſtament Phraſes from *Heathen* Writers. Whereas, if the ſacred Writings had been interpreted by themſelves, and Men would have adhered to the Notion of *Sacrifices* as they lie in the *Law*, and not have confounded *ſacred* and *profane* Cuſtoms, the Scriptures would have been rational and conſiſtent; and the New Teſtament in particular, had been free from Difficulties and Objections, to which ſatisfactory Anſwers are never given.

It may therefore be worth while to conſider the Nature of *propitiatory* Sacrifices, as they are taught in the *Law*. And here

1. Where the Law has appointed *Exciſion* or *Cutting off*, as the Puniſhment of any Crime, there is never any ſuch Thing as *Expiation* by any Sacrifice; and conſequently no *propitiatory* Sacrifice was in ſuch Caſes admitted. Now if *Sacrifice* could *expiate* God, how comes it that no Sacrifice could in theſe Caſes obtain this End?

2. The Life of an Animal is not ever in the Old Teſtament called, λύτρον, *Ranſom*; nor is there any ſuch Expreſſion, as Ἀντίλυτρον, ἀντίψυχον, ἰσόψυχον, λύτρον ἐπὶ Ψυχῆς, i. e. *in lieu of*, *Life for Life*, *Soul for Soul*, *equivalent*, *Ranſom for Soul*, and ſuch like. However frequent theſe Words occur in *profane* Writers, they never are to be met with

with in the Scriptures: Nor did the Law ever once propoſe the *Life* of an *Animal* in *lieu of* the *Life* of the Offender. For had that been the Deſign of the Law, then a *propitiatory Sacrifice* might very properly have been appointed for all, or any Offence, to which *Exciſion* was threatened; and the forfeited Life of the Man might have been redeemed by ſome *Ranſom*, or *Life for Life*. But this is never done in Caſes where *Exciſion* is threatened; but the *Life* of the Sinner was always to be taken away, either by God himſelf, or by the civil Magiſtrate.

3. Propitiatory Sacrifices were appointed only in Caſes of *Ignorance* in the Offender. If the Congregation was guilty of any Offence committed thro' *Ignorance*, then the *Prieſt was to make Atonement for the Congregation*, becauſe it was *committed thro' Ignorance, without the Knowledge of the Congregation*,—and it *ſhall be forgiven* all the Congregation,—*ſeeing all the People were in Ignorance*. Num. xv. 22—26. And *if any* Soul *ſin thro' Ignorance*, he was to bring a *Sin Offering*, and the Prieſt was to *make an Atonement for the Soul that ſinneth* ignorantly, *when he ſinneth* by Ignorance *before the Lord, and it ſhall be* forgiven *him*. Ibid. 27, 28. Thus far then an *Atonement* might be made. But then it follows,—*The Soul that doth ought* preſumptuouſly—*the ſame reproacheth the Lord, and that Soul ſhall be* cut off *from among his People. Becauſe he hath deſpiſed the Word of the Lord, and hath broken his Commandments, that Soul ſhall* utterly be cut off, *his* Iniquity *ſhall be* upon him. *ver.* 30, 31. Here then no *propitiatory* Sacrifice was admitted for Sins of *Preſumption*, but the Offender was to *bear* his *Sin*, i. e. the Puniſhment of it in being *utterly cut off*.

It is juſt the ſame in all the Caſes where *Exciſion* is denounced; no Satisfaction was to be made, no

no Sacrifice is ordered, but the Sin of the Offender was to be upon his Head. *I will ſet my Face*, ſays God, *againſt that Man, and againſt his Family, and will* cut him off *from among their People.* Lev. xx. 5. *Idolatry, going to Witches, curſing of Parents, Beſtiality, Adultery, Inceſt*, &c. are all threatned in the ſame Manner: And it is plain, that all *Immorality* properly ſo called, or Offences againſt the Law of Nature and Reaſon, committed *willfully*, and not thro' *Ignorance*, have no Sacrifices appointed for them; but all *Propitiation* was made, only for *Ignorance*, or *Errors* in Rituals, or *Offences* againſt the *poſitive Laws* of the Land.

To form a right Notion of this, let it be conſidered, that the *Jews* had a Promiſe given them of many *temporal good* Things, ſuch as Peace, Plenty, Protection from Enemies, long Life, provided that they would keep themſelves a Holy People, ſeparate from the World, and obſerve the Law given to them. If they did this, they were in an eminent manner to be *bleſſed*; if they violated their Law, they were as remarkably to be under a *Curſe from God.* Deut. xxviii. Now as the legal poſitive Inſtitution of *Moſes* was to be obeyed, Sacrifices were appointed, as the ordinary Means of being reſtored to God's Friendſhip, if at any Time they had incurred the Penalty, by a Violation of the Law: If they *miſtook* the Law, or if thro' *Ignorance* they offended againſt it, the Oblation of ſuch or ſuch a Sacrifice, attended with Confeſſion of their Fault, made them accepted, and reſtored them to their priſtin Favour, as if they never had offended. But if they *preſumptuouſly* offended, then their Sins lay upon them, the Puniſhment was to be borne; and they were to be *cut off*, without having any Sacrifice offered for them.

There

There were indeed ſome Inſtances of Violation of the Law, where Ignorance could not eaſily be pretended, but the Law was broken wilfully. e. g. *If a Man* lie *unto his Neighbour in that which was delivered to him to keep, or in* Fellowſhip, *or in a Thing taken away by Violence, or deceiving his Neighbour, or in having found what was loſt, and lying concerning it*; *or in* ſwearing falſly. *Lev.* vi. 1—7. And ſo in another Caſe mentioned, *Lev.* xix. 20—23. In theſe Caſes, it may be ſaid, an Atonement was made by a Treſpaſs Offering, tho' the Offence could not be thro' *Ignorance*. But,

Tho' in ſome of the Inſtances here mentioned, there might be *accidental Ignorance*, yet in others, that is ſcarcely poſſible. Here then is conſider'd the Caſe of known and open Wickedneſs; and the Law enjoins not only *Reſtoration*, but the Criminal was to add a *fifth Part*. A particular poſitive Penalty therefore was annexed, which the Offender was to pay in the Day of his offering his Treſpaſs. Now this making Satisfaction to the Party injured, being what the Law enjoined; the Victim was to make him capable of receiving the Benefit of the *Law*, which he had forfeited by his Offence. The Man was not to be cut off for this Offence; but when he had paid the Penalty, he made what the Law deemed a ſufficient Compenſation to the Sufferer. And when the Sin Offering was brought, it was to expiate the Offence committed againſt the poſitive Law, and by that Means to entitle him to the Promiſes of the Law which he had violated.

4. When a propitiatory Sacrifice was appointed to be offered on the great Day of annual Expiation, the High-Prieſt alone entered into the Holy of Holies, *not without Blood, which he offered for himſelf*, and as the Author of the Epiſtle to the *Hebrews* juſtly obſerves, for the ἀγνοήματα, *Errors, Ignorances* of the People. Theſe Propitiations, were

were not like the Heathen ἁγνίσικα, καθάρσικα, and ſuch like Caſes, where *Life was given for Life, Soul for Soul,* or a *Beaſt* ſuffered for a *Perſon*; but the Expiation was only for *Errors*, or Breaches of poſitive Law, and in ſome Caſes, where there is not the leaſt Appearance of Sin, or Crime. Had the legal Expiations been deemed in any Caſe *Life given for Life*, then a *Life* muſt have been *forfeited.* But there is no Caſe in which *Life* was *forfeited*, that *Expiation* by Sacrifice was allowed: And conſequently there was not any Inſtance of *Propitiation* for Redemption of *Life*, or for any Offence but ſuch as were for *Errors*, *Ignorances*, or *Neglects* of legal Orders, or ſuch like Caſes.

5. Let it be further obſerved, that expiatory Sacrifices were appointed for *Things* and *Places*, as well as for the *Ignorances* of *Perſons:* And ſince *Things* and *Places* have not *Life*, expiatory Sacrifices offered for them, cannot poſſibly be conſidered as giving *Life for Life.* The Deſign of Sacrifices in general, was to reſtore the Offender to a State of Friendſhip with God, notwithſtanding his paſt *Errors*; that his *Ignorances* might not be any Obſtruction to the Favour of God promiſed in the Law. When Expiations were made for *Places* or *Things*, it muſt be ſome how analogous to what was done for *Perſons.* *Aaron* was to *make Atonement* for the *Holy Place*, Levit. xvi. 16. And ſo he was to do *for the Altar*, ver. 18. He was *to make an Atonement for the* Holy Place, *and the* Tabernacle *of the Congregation, and for the* Altar, *as well as for the* Children of Iſrael, *for all their Sins once a Year*, ver. 33. 34. It muſt be a reſtoring of Places and Things to their firſt State, as when they were firſt made Holy; ſo that to make Atonement for the *Altar*, is to make an Acknowledgement that there had been Decay, or ſomething not perfectly right; and that now things

were

were reſtored, or repaired, or cleanſed, as they were at firſt deſigned.

Let us now apply what has been here ſaid about *Propitiatory* Sacrifices in the Law, to the Caſe of Chriſt. And,

1. He cannot be ſaid to have been a *Propitiation* in the Senſe of the Word, that he gave his *Life for our Lives*, His *Soul for our Souls*. And had the Apoſtles uſed the Word *Propitiation* concerning him in any ſuch Senſe, no *Jew* could have underſtood them, it not being the Language of their Law.

2. Nor is a Propitiatory Sacrifice ever offered for any thing but *Ignorances*, or *Errors*, or *Failures* in a Ritual Service, or in Caſes of legal Purifications. Whereas Chriſt is not a Sacrifice for ſuch Things, but he offered himſelf to redeem us from all Sins, from the Sins of the whole World, from ſuch Sins as in the Law *Exciſion* was threatened to. Idolatry or Falſe Worſhip never had a Propitiatory Sacrifice allowed by the Law, but Death was the Penalty. If therefore we ſuppoſe Chriſt to be a *propitiatory* Sacrifice, it muſt be for what has nothing in common with the Propitiations of the Law; But another Scheme muſt be formed, not taken from the Law or the Prophets, but from *Heathen* Rites, where *Ranſoms*, λύτρα and ἀντίλυτρα, were ſuppoſed in their Sacrifices; and their Angry Gods appeaſed. But then this is contrary to all thoſe expreſs and clear Paſſages of Scripture which ſpeak of the Love of God in *ſending* his Son into the World, in juſtifying us *freely*, in ſhewing the exceeding Riches of his *Grace* to us. The Language of Scripture is not that Chriſt *reconciled God* to Man; it is not that He *appeaſed* God, and thus *made* God *propitious*; it is not that he gave his Life as an *Equivalent* or *Compenſation* for us: But theſe Doctrines are Conſequences drawn from Paſſages which do not neceſſarily contain ſuch Notions; and in courſe may be denied to follow from any Text whatever.

But

But is not our Saviour compared to Propitiatory Sacrifices; and muſt he not therefore be like That to which he is compared? and muſt he not *expiate* God as They did? *We have an Altar whereof they have no Right to eat which ſerve the Tabernacle. For the Bodies of thoſe Beaſts whoſe Blood is brought into the Sanctuary by the High Prieſt* for Sin, *are burnt without the Camp. Wherefore Jeſus alſo that he might ſanctify the People with his own Blood ſuffered without the Gate. Heb.* xiii. 10—12.

The Truth is, our Saviour is compared at Times to *all Sorts* of *Sacrifices:* and therefore the Point which the Sacred Writer had in view on each Occaſion is to be conſidered; and no farther ought the Compariſon to be urged. The *Paſchal Lamb* was not a *Sin Offering*, nor in every reſpect a *Peace Offering*; and yet our Saviour is compared to That. In this Paſſage to the *Hebrews* our Lord is compared to a *Sin Offering*, of which neither the Prieſts, nor the People, had any Right to eat. But in what reſpect is he compared to That? Only as That Sacrifice *Sanctified* the People, and was *burnt without the Gate.* Now *Jeſus* making both Jews and Gentiles *one People* of God, and deſigning to make the Gentiles *Holy*, in the ſame Senſe that the Jews were ſo, He is compared to a Sacrifice that did *ſanctify* the People: And His ſuffering *without Jeruſalem*, is like That Sacrifice which was burnt *without the Camp*, of which no one was allowed to eat. And the Conſequence of this was, That the Jews continuing under their Law had no right to expect, or to have, the Privilege of the Goſpel Covenant. But notwithſtanding He is compared here to a *Sin Offering*, and in other Places he is compared to a *Peace Offering*, e. g. to the *Paſchal Lamb*; ſtill it is always in reſpect to ſome *One* certain Point which the Sacred Writer had in View: And therefore no further Uſe ſhould be made of ſuch Alluſions,

ſions, than what the Scriptures themſelves make. Nor will it follow, that the Sacrifices alluded to were deſigned as *Preſigurations* of Chriſt, unleſs the Scriptures themſelves declare Them ſuch. When our Saviour is called προσφορὰ καὶ θυσία, *an* Offering *and a* Sacrifice *to God for a Sweet ſmelling Savour*, (*v.* N° 708.) (where probably προσφορὰ, *Oblation*, may ſignify a *Meat Offering*, as it does *Pſ.* xl. 6. *Heb.* x. 5.) no more is intended than that we are become *Friends with God*, (a thing highly pleaſing to him), through Chriſt, juſt as the Offering and Sacrifice to God was the Means by which Friendſhip of old was reſtored when it had been loſt; and which when it was done was very acceptable to God.

There are indeed Paſſages cited by ſome in Proof that Chriſt was a real *Propitiatory* Sacrifice, and that he ought to be conſidered as *making* God *propitious* to Mankind. The Paſſages cited to this Purpoſe are *Rom.* iii. 25. v. 2. 1 *Cor.* v. 7. *Eph.* v. 2. 1 *John* ii. 2. iv. 10. It will be worth while to conſider Theſe diſtinctly.

1. In the firſt of theſe Places, *Rom.* iii. 25. Chriſt is called, ἱλαστήριον, *a Propitiatory*; which never ſignifies a *Propitiatory Sacrifice*. This Word is uſed in the Books of *Moſes* 24 Times; and in all of them it ſignifies *The Mercy Seat*, and never any thing elſe. In *Ezekiel* c. xliii. it is put *Five* Times for what we tranſlate a *Settle*. *Pagnin* tranſlates the Original Word, *Atrium Auxilii*, a *Court of Help*. The *Vulgate*, *Crepido*, The *Brink* or *Brim*. The *Chaldee* Paraphraſt, *Atrium inferius*; the *lower Court*. The *Syriac* renders it *Balauſtrium*, The *Flower of the Pomegranate*. It is uſed but in one Place more, and that is *Amos* ix. 1. which we tranſlate *The Lintel of the Door*; and in the Margin, *Chapiter or Knop*. So that no where is this Word uſed for a *Propitiatory Sacrifice*. For the Meaning of the Paſſage

Paſſage I refer to what is ſaid, N° 581. And as this is the only Place where this Term is uſed of Chriſt, I leave it to the Reader to conſider, whether it be not in *Alluſion* to the *Mercy Seat*, that Chriſt is called by this Name; and whether the *Mercy Seat* was deſigned to *prefigure* Chriſt; or was inſtituted as a *Type* of Him; a thing which is never ſaid.

2. A ſecond Paſſage is, *Rom.* v. 11. In this we are ſaid by Chriſt *to have received the* Atonement, καταλλαγὴν. Here likewiſe is a plain Miſtake of the Meaning of this Word, which ſignifies not *Atonement*, but *Reconciliation*: Nor does it here ſignify the Reconciliation of *God* to *Man*, which it never once ſignifies in the New Teſtament, but on the contrary the Reconciliation of *Man* to *God*. *v.* N° 218. 595.

3. The next Paſſage is, 1 *Cor.* v. 7. *Chriſt our* Paſſover *is ſacrificed for us.* This Paſſage can have no relation to a *Propitiatory Sacrifice*; becauſe the *Paſchal* Lamb was never thought to be *Propitiatory*. It is in the *Miſhnah*, in *Maimonides*, and by all the *Jewiſh* Rabbis ſaid to be *like the Peace Offerings*; and it was looked upon as a *Peace Offering*, though in ſome Particulars it differed from the ordinary *Peace Offerings*. See *Eſſay on Sacrifices*. p. 270, &c. There was no laying on of Hands on its Head; no Meat or Drink Offering; no Portion for the Prieſt; it was all carried away by the Proprietor, except its *Blood* and *Inwards*: And conſequently it could not be a *Propitiatory Sacrifice*, becauſe it differed in ſo many reſpects from them. *v.* N° 640. where the Deſign of the Apoſtle is explained.

4. It is ſaid, *Epheſ.* v. 2. *Chriſt alſo loved us, and hath given himſelf for us an* Offering *and a* Sacrifice *to God for a ſweet ſmelling Savour.* Here indeed are general Words which may be conſtrued to ſignify a *Propitiatory Sacrifice*. But the queſtion is, Whether ſuch a Senſe is to be put on them in this

this place, or, whether they are to be interpreted in a figurative manner. For other Paſſages are to be conſidered in conjunction with this, and the Meaning is to be taken from the whole. The *Jewiſh Rabbies* tell us, (and they have taken as much Pains to underſtand, and to explain the Nature, Cuſtoms, Manners, Kinds, and Rites of Sacrifices, as any, and they are generally very minute and circumſtantial) They tell us, that the *Sprinkling* the *Blood*, and the *Burning* ſome part of the Sacrifice upon the *Altar*, was eſſential to a *Sacrifice*; and that without theſe, no *Atonement* was made. And indeed this was ſo far true, that in the Caſe of the pooreſt Oblations among them, when only the Tenth part of an Ephah of fine Flour for a *Sin Offering* was brought, a Handful of it was to be *burnt upon the Altar*. Lev. v. 11, 12. Now if this was the Caſe, it will require a particular Explication to ſhew that Chriſt was a *Propitiatory Sacrifice*, when His *Blood* was not *ſprinkled* upon any real or ſuppoſed *Altar*, nor any part of his Body conſumed on God's Table; nor was there any *laying on of Hands*, as in all propitiatory Sacrifices was always done. The Meaning therefore cannot be, that Chriſt was a *propitiatory Sacrifice*, if the Rules of judging what ſuch a Sacrifice is, are to be taken from what was practiſed, or enjoined by the Law of *Moſes*: But Chriſt was *an Offering and Sacrifice to God* in this Senſe, That his Obedience unto Death was an Act highly agreeable to God; It was an Act by which God and Man were made Friends, juſt as was done by a Sacrifice *of a Sweet ſmelling Savour*.

But it has been inſiſted on, that theſe Words are to be taken ſtrictly; That Chriſt is properly a *Sacrifice* of a *ſweet ſmelling Savour*. Let it be conſidered, that no Part of him was offered on God's *Table*, as in all *proper* Sacrifices: That God was ſo

well diſpoſed towards Mankind, *that He commended his Love towards us while we were yet Sinners:* That He juſtified us *freely:* That He is recommended to us as our *Father:* That it was He that *ſent* his Son; and by Him *Grace* and *Peace.* God therefore ſtood in no need of any *Propitiatory Sacrifice* to make him Kind to us: And in the Old Teſtament under the Law he is never ſaid to be *Propitious* to the Offender *before* the Sacrifice enjoined was offered, as he was to Sinners *before* Chriſt offered himſelf; nor is he ever ſaid to juſtify a Sinner *freely*, where a *Sacrifice* was appointed; nor is he ſaid to *love* the Sinner *before* he brought his Sacrifice. In the Caſe of Chriſt the *World* did nothing; it made no *Offering*; it took no one previous Step; nor made any Advance towards recovering the Favour of God: On the contrary, *God* did every thing that was done; He ſhewed his *Love* and *Kindneſs*; He *ſent* his Son; and Chriſt readily and willingly ſubmitted unto Death, that he might reconcile Us to God. He was therefore called a *Sacrifice of a Sweet ſmelling Savour* much in the ſame manner, (though not exactly ſo) as the things ſent by *Epaphroditus* to St. *Paul* from the *Philippians* were, *an Odour of a Sweet Smell, a* Sacrifice *acceptable, well pleaſing unto God. Phil.* iv. 18. Now who ever thought the Gift which they ſent to the Apoſtle to be a *Propitiatory Sacrifice*, though it is called Θυσία, *a Sacrifice well pleaſing unto God?*

5. The laſt Place is taken from 1 *John* ii. 2. Chriſt *is a* Propitiation *for our* Sins, *and not for our's only, but for the* Sins *of the whole World.* And ſo again, ch. iv. 10. *He is the* Propitiation *for our* Sins.

In theſe Places there is a Word that may ſignify a *Sin-offering*, if the Diſcourſe be previouſly ſuppoſed to be concerning *Propitiatory Sacrifices*, or the Con-

Connection leads one to ſuch a Senſe. And thus ἱλασμος is uſed, *Ezek.* xliv. 27. where ſpeaking concerning *Prieſts*, the Sons of *Zadock*, it is ſaid, *In the Day that he goeth into the* Sanctuary, *unto the inner Court to miniſter in the* Sanctuary, *he ſhall offer his* Sin Offering, *ſaith the Lord God.* προσοισουσιν ἱλασμον, *they ſhall offer a Sin Offering.* But it is not right to beg the Queſtion in Diſpute. Chriſt is very juſtly ſaid to be a *Propitiation*, ἱλασμος, if he was the *Means* by whom we were reconciled to God, and had our Sins *covered* or *paſſed over*. Now as this might be done without the Oblation of any *Sacrifice*, the Word muſt be underſtood as a mere *Alluſion* to the *ſacrifical Language*, and not be taken as properly a *Sacrifice*. God was good and loved Man *before* he *ſent* his Son into the World; and conſequently no *Anger* in *God* was to be removed by Chriſt; but *We* that were the Occaſions of his Diſpleaſure were to be *reconciled* to him, and to accept the *Peace* which *he offered*. The Enmity lay all on our Side; and therefore Chriſt was called ἱλασμος, *a Propitiation*, as he was *the Means* by whom Friendſhip between God and Man was reſtored. He was the Means by his voluntary Humiliation, in order to induce Men to accept the Grace offered to them, that the Sins of the World ſhould not be imputed to them, and therefore was properly called our ἱλασμος, or *Propitiation*. Not as *dying only*, for the Words of St. *John* here do not mention his *Death*, but ſpeak of *Him* as effecting our Peace.

It may be ſuggeſted, that Chriſt did in Fact make Reconciliation for our Sins, becauſe He is repreſented not merely as our *High Prieſt*, (a Word which might poſſibly be figuratively uſed) nor is he ſaid barely to *make Reconciliation*; (which alone too might have been uſed in a looſer Senſe) but he is ſaid to be our High Prieſt, εἰς τὸ ἱλασκεσθαι τας

ἁμαρτίας ἡμῶν, to *make Appeaſement*, or, *Atonement for our Sins*. Now if the *Jewiſh* High Prieſt *did make Atonement for the Sins of the People*, in the ſame Manner muſt our High Prieſt do: And what he does, muſt relate to God, to *appeaſe* him.

But, 1. God declared himſelf to have Love for Man, and had manifeſted it by ſending his Son into the World; and conſequently there was no need of Atonement to be made by the *Death* of Chriſt. 2. Our Saviour was not our High Prieſt whilſt he was on Earth; nor did he ever *here* act as ſuch: and yet Here he preached the Remiſſion of Sins to Man. Therefore 3. He became our *High Prieſt*, as entering into the *True Holy of Holies:* and hence has the Title of *High Prieſt*. And as it was not his Office to *make* God *propitious*, who was ſo *before*; the Words εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας ἡμῶν, cannot ſignify to *appeaſe* one that was *angry*, but by a not unuſual *Hebraiſm*, to *make manifeſt*, or *ſhew*, or *declare*, that God was *propitious* to us, and forgave us our Sins, *that we might be clean from all our Sins before the Lord.* Lev. xvi. 30.

The Propitiatory Sacrifice always implied a *firſt Advance* by the *Offender* towards God. But in the Caſe of Chriſt, the *firſt Advance* towards *Reconciliation* was made by *God* towards Man, and *Peace* was *offered* by *God*; and Chriſt was the Perſon by whom, or through whom, this *Grace* and *Peace* was declared. When therefore the Term *Propitiation*, is applied to Chriſt, it cannot mean his *appeaſing God*, (for he was already *appeaſed*, and declared himſelf to be ſo) and if Chriſt agreed with the *Propitiatory Sacrifice* in one Circumſtance, *viz.* Removing the Enmity between God and Man, yet he differed from it in many others.—He had no *Impoſition of Hands*; his *Blood* was not ſpinkled on any *Altar*; no *Offender offered* him to God: Man who was the *Offender*, and was liable to the

juſt

juſt Anger of God never *thought* of treating Chriſt as his *Offering*; he never *deſigned* him for ſuch a Purpoſe; he never *preſented* him before God; he never *deſired* God to accept Him; He never deſired God to *forgive the Sins* He had committed by accepting this *Oblation*; He never *ſaid*, *intended*, or *imagined*, that Chriſt was given by Him for His Soul. Nor is it conceiveable that That could be deemed a *propitiatory Sacrifice* for us, that was never thought of by us, nor known, nor did we act as if we imagined, any ſuch *End* of his *Death*, or that He was a proper *Sacrifice?* Did *we* make any *Confeſſion* of our Sins over Him? Or did any *Elders* of any Congregation, or any one elſe, do it *for us*, or in *our Name? v.* N° 851.

It may be ſaid, That in this particular Inſtance *God* appointed our Saviour to be the *Victim*; and appointed the *Croſs* for an *Altar*; and tho' He did not *deſign* that Sinners ſhould intentionally offer him up as they did other Sacrifices, in the uſual Manner, yet they ſhould *put him to Death*, and thus make him a *Sacrifice*, tho' they thought him to be no more than a Malefactor. But then, if this were the Caſe, all Similitude betwixt the *Sacrifice of Chriſt* and *propitiatory Sacrifices* is loſt, except the ſingle Circumſtance of *Death:* and even That happens to be ſuch, that no one can conceive any Difference, as to *Propitiation* of God, betwixt That of Chriſt, and any one elſe, that is falſly condemned and crucified.

But it may not be improper to ſay ſomething more about the Nature of propitiatory Sacrifices. Whenever any Perſon brought his Offering to the Lord, whether it was a *Burnt Offering*, or a *Treſpaſs*, or a *Sin Offering*, the Sons of *Aaron* were to ſprinkle the Blood either *round about the Altar*, or to *pour it at the Bottom of it*, and thus the Prieſt made an Atonement for the Offender before the

Lord, *and it was forgiven him for any Thing that he had done.* Lev. vi. 7. The Offender when he brought his Offering, was to make a ſolemn *Confeſſion*, either in general, or of the particular Sin he had been guilty of, and he was obliged *to lay his Hands* upon his Sacrifice: and he thus declared his *Repentance*, and was reſtored to *Friendſhip* with God; his Sacrifice was deemed and called *Propitiatory*, and and the Prieſt is ſaid to make *Expiation* or *Atonement*. The Offender could not come to *God's Table*, but by Means of the Prieſt; and therefore when the Offender had done his Part in order to Reconciliation, and the Prieſt had done his, *Friendſhip* was deemed to be reſtored with God, and the Propitiation made. But in Caſe the Offender did not *repent*, then the Sacrifice was not accepted: it was an Abomination to God; and the Sinner was to *bear his Iniquity*.

This was the Caſe of the *Sinner* under the Law; and this was the Part of the Prieſt. What then was the Caſe of *God*, to whom the Offering was made? Now it is certain that he is not only repreſented in the Old Teſtament as Good, Gracious, Merciful, Forgiving Iniquity, Tranſgreſſion, and Sin, but he is ſo *in Himſelf*, and cannot be otherwiſe to proper Objects. He always is the ſame, and cannot but be the ſame: and if he be imagined an *angry* Being, pacified by nothing but *Blood*, —This is an unworthy Image of that great and peerleſs Being. If therefore *Sacrifices* as ſuch, are deemed the Means of *appeaſing* God, and it is thought that he was never willing without them to receive repenting Sinners,—This cannot be reconciled to the Idea of a *Kind*, or *Merciful* Being, who cannot but ſhew Mercy to proper Objects of Mercy, with or without Sacrifice, as the Caſe may be.

Why

Why then were *Expiatory* Sacrifices inſtituted at all, or appointed by God? Not certainly as Means proper to *appeaſe* an *angry* God for Sins, but for Errors againſt the Law; and when they confeſſed their Errors or Ignorance of the Law, He, in his Mercy and Goodneſs, was always ready to accept their Return, and be in *Friendſhip* with them. In ſome Caſes Crimes were of that ſort, that no Sacrifices were appointed for them, and therefore were not to be admitted. In others they were admitted, but *previous* only to the Reſtoration of Friendſhip: But wherever they were appointed, they only related to Offences againſt the Law which the *Jews* had promiſed to obſerve, and to which God had promiſed certain Privileges to all who did obſerve it. Sacrifices were the *Symbols of Friendſhip*; and being all accompanied with due *Repentance* for having done what was the Cauſe of God's Diſpleaſure, the Difference was made up; that is, the Sin was expiated.

It may perhaps be ſuggeſted, That Animal *Sacrifices* were deſigned to repreſent the Deſerts of the Offender. That the Offender's Life was really forfeited by his Sins; and that the Life of the Animal was taken *in lieu* of the Offender's Life: That God ſhewed in a viſible Manner to the Offender his Deſerts, by his appointing the Life of an Animal, inſtead of the Life of the Sinner, and at the ſame Time he ſhewed his *Mercy* by taking an inſignificant Life, in the Place of a Life ſo much more valuable.

I grant that this Notion has prevailed in the World; but it no where appears that God had any ſuch Views in the Inſtitution of Sacrifices. Mention is often made of *Amendment*, of *Repentance*, of a Change of Life from Sin to Goodneſs; and Sacrifices without theſe are declared an Abomination. The *Hatred* or *Diſapprobation* of Sins is

declared in expreſs *Words*; but never is it ſaid, that the *Deſerts* of Sin were ſhewn by taking away the Life of an Animal: No, nor that the *Life* of the *Animal* ſhould be accepted in lieu of the *Life* of the *Sinner*. When therefore it is ſaid, That the Appointment of that Lamb of God, Jeſus Chriſt, to Death, was a Sign of God's Deteſtation of Sin,—whence could this be any ways gathered from the Nature of the Bible Sacrifices, which never are repreſented as intended with ſuch a View? Or where is it ſaid, That God would not receive Sinners into Favour upon their Repentance and Amendment, had he not been *appeaſed* by the *Death* of this *Lamb*? It is true, that Chriſt died, *the Juſt for the Unjuſt*: But it is no where ſaid, that God deſigned by the *Death* of Chriſt to declare his *Deteſtation of Sin*. And ſhould it be thought, That Chriſt might die *in our Stead*, or as our *Subſtitute*, though we might not know it; or that ſo was the *Fact*, though we might be ignorant of the Matter; and that our Obligations to God are therefore ſo much the greater,—This Difficulty will always ariſe, That in no one Sacrifice mentioned in the ſacred Writings, is there any ſuch thing as *vicarious Subſtitution*; and therefore moſt probably not in This: That God could not be ſaid to *juſtify* Man *gratis*, or *freely*, if our *Subſtitute* ſuffered in *lieu* of *us*. If a Subſtitute ſuffers the Puniſhment due to us, we cannot be ſaid to be pardoned *freely*: It may be *Grace* or *Favour* in any one to accept *leſs* than his full Demand; or it may be Kindneſs to *me* to accept another to ſuffer for me; but it cannot be called a *free Pardon*, whilſt the Debt is paid in part, or in whole, by Another, or if a Part is accepted in lieu of the Whole.

It may be argued, That the Author of the Epiſtle to the *Hebrews* muſt have deſigned to repreſent Chriſt as a proper *Expiatory Sacrifice*. For his Argument being to ſhew that there is no Advantage wanting

wanting to us in the New Covenant which the *Jews* had in the Old, he could not but infer, That ſince They had *Expiatory* Sacrifices in *Their* Law, *Chriſtians* muſt have an *Expiatory Sacrifice* likewiſe under Their Diſpenſation, or elſe the *Jews* would have had an Advantage which we had not; and in Conſequence that Chriſt was ſuch a Sacrifice.

The Reaſoning of the Apoſtle in this Epiſtle is certainly with this View, to ſhew that whatever were the Benefits or Advantages, which the *Jews* might pretend to under their Law, or whatever was looked upon by Them as excellent or eminent in That, the Followers of Chriſt had the *ſame* at leaſt, or what was *Better*, and in a more excellent Manner. It is thus he argues all along, *a fortiori*; and ſurely, if the yearly Expiatory Sacrifice removed the Sins of the *Jewiſh* Nation, ſo as to entitle them to the Promiſes of the Law; and Chriſt reconciled the *whole World* to God, ſo as to entitle all to an eternal Inheritance, the Benefit done by Chriſt is much ſuperior to That of their Expiatory Sacrifice. And if the Two are compared together, that which does the moſt good, and in the moſt eminent Manner, is to be preferred. Now here the Effects of our High Prieſt, conſidered in their Extent and Conſequences, were much ſuperior to what the *Jewiſh* High Prieſt did; our High Prieſt did at *once*, *for ever*, much greater Things than the *Jewiſh* High Prieſt did, by *annual* Sacrifices, repeated as often as the ſolemn Day returned. And this I conceive is all that the Argument in that Epiſtle requires.

It may be now fit to enquire, Whether the Death of Chriſt was properly a *vicarious Puniſhment*, or may be conſidered as ſuch? The Reaſon of this is, that there are ſeveral Texts of Scripture which ſeem to imply ſuch a Notion. Such are *Matt.* viii. 17. xx. 28. *John* i. 29. 1 *Pet.* ii. 24. All theſe, and ſome others,

others, *ſeem*, I ſay, to imply that Chriſt properly ſuffered *Puniſhment* that he might free us from *Puniſhment*. *v.* N° 442. 445. 446. 469. 851.

Theſe Texts have been all conſidered in their proper Places. But here I muſt repeat what I have already remarked, that in Scripture it is never ſaid, that Sacrifices were deſigned as *vicarious Subſtitutions*, or that Chriſt was ſo, or that He was *puniſhed*, or *ſuffered Puniſhment*, or *vicarious Puniſhment*. And indeed This is one Inſtance of many of the great Evils ariſing from the not keeping cloſe to the Scripture Language, and of ſubſtituting one Phraſe inſtead of another, which has bred infinite Confuſion in ſome Points of no ſmall Importance, and has been the Foundation of infinite Perſecutions, and of all ſorts of Evils in the Chriſtian World. That Chriſt *ſuffered for us*, is aſſerted in ſeveral Places; But to ſuffer *for* Another does not ſignify to be *puniſhed for* him, or in his *Stead*, unleſs the Subject be about *Puniſhments*. When, in the ordinary Courſe of Providence, innocent People *ſuffer* for the Faults of the Guilty, or, as Circumſtances may happen, are neceſſitated ſo to *ſuffer*, it is confounding all Language, as well as the Reaſon of the Thing, to call this *Puniſhment*; and more ſo, to call it *vicarious Puniſhment*. For that moral Quality which we call *Guilt*, muſt be contracted; *i. e.* There muſt be ſome *evil* Action done, or elſe *Puniſhment* cannot be juſtly inflicted. Now to ſay that a righteous moral Governour inflicts *Puniſhment* on an *innocent* Perſon, in order to excuſe *Guilty* ones, is either to ſay that He *cannot*, or that he *will not*, forgive at all, or that *Puniſhment* is abſolutely neceſſary to be inflicted *ſomewhere*, if any where there be *Sin*. For this I refer to what I have ſaid in the Obſervations upon the firſt Chapter.

It is true, that it is ſaid, That Chriſt's *Blood was ſhed for many, for the Remiſſion of Sins*, *Matt.* xxvi. 28.

28. That we *have Redemption thro' his Blood*, Col. i. 14. That *he gave himſelf a Ranſom for us*. 1 Tim. ii. 6. That *he gave his Life a Ranſom for many*. *Matt.* xx. 28. That *He died, the Juſt for the Unjuſt*. 1 Pet. ii. 24. But Theſe and all the like Places ſignify no more than that Chriſt came into the World, and died, that he might bring about the Deliverance of Man from the evil Effects which their Revolt from God had involved them in. He ſubmitted to Death, even the Death of the Croſs, in order to bring about a Reconciliation betwixt Men and God, and to gain them an eternal Inheritance in Heaven: And thus he was their *Saviour*, their *Redeemer*; and his Life was their λύτρον, or ἀντίλυτρον, their *Ranſom*, or that by which they were *redeemed*.

Before I paſs to other Enquiries I will add,

1. There is nothing more common, even with good Writers upon the Subject of our Redemption, than to talk of the *Atonement* of Chriſt. And yet I think there is no ſuch Expreſſion in all the New Teſtament, except in One Place; and that is manifeſtly miſtranſlated. *v.* N° 595. This Language therefore ought not to be uſed concerning our Saviour, which is not the Language of Scripture; and the Subſtitution of one Word inſtead of another is too apt to miſlead the moſt wary. Nay it is remarkable enough that the Word tranſlated *Atonement* in this Place, *Rom.* v. 11. is never once uſed in the Old Teſtament, how often ſoever mention is made of *Atonement* in it.

2. That we have *Remiſſion of Sins*, *Forgiveneſs*, *Pardon*, through the *Blood* of Chriſt; That all *Guilt* was diſcharged, that all Puniſhment was taken away or removed by *Chriſt*, or by his *dying for us*, is true, when rightly underſtood. But That this was obtained by any *Atonement* made to God, is not *ſaid*; but it is an Inference drawn from Paſſages which

which *may* be far from ſignifying any ſuch thing. Chriſt's giving *himſelf for us an Offering and a Sacrifice to God for a Sweet ſmelling Savour*, may mean, and certainly does mean, no more, than that his condeſcending to *die* was an Act highly acceptable unto God. *v.* N° 708.

3. It is true too, That Chriſt *offered one Sacrifice for Sins*, Heb. x. 12. But it remains to be proved that This was by way of *Atonement*, or becauſe God would not forgive the Sins of Mankind, unleſs an *Expiatory Sacrifice* had been offered to him. *v.* N° 788. 818. The Meaning ſeems to be no more than this, That having done the Will of his Father upon Earth, and having paſſed through *Death*, and thus anſwered all the Ends of his Incarnation, he aſcended into Heaven, and there offered himſelf to God. The Sins of the World were the *Cauſe* or *Reaſon* of his being made Fleſh, and going through Death: And as he condeſcended to Death to ſave Mankind, he properly is ſaid to offer himſelf a *Sacrifice for Sins*.

It may very reaſonably be aſked, Whether there was any Occaſion that Chriſt ſhould *offer himſelf* a *Sacrifice for* Sins, if God of his own *Grace* forgave Sin? Why did Chriſt *die*, or what occaſion was there for it, if God did not require ſome *Atonement*, or ſomething more to be done than merely to offer to the World Pardon and Forgiveneſs?

The Anſwer is natural enough, That God might have, and certainly had, *many Ends* to ſerve by the *Death* of Chriſt: And I ſhall mention ſeveral in the following Chapter. But whether we may know them, or not, One thing is certain, and it is repeated over and over, that we are *juſtified freely*; *By* Grace *we are ſaved*; *we are called according to his* Grace. *v.* N° 100. 206. 581. 583. 630. 655. And if God offered to the World the *paſſing over*, or the *Forgiveneſs* of Sins, *gratis*, whatever Reaſons there

there were for the *Death* of Chriſt, it could not be to make *Atonement* to God, becauſe *to make Atonement* implies *ſomething to be done* in order to obtain that End; and the *doing ſomething* for an End, and the Ends being had *gratis*, are Inconſiſtencies.

The Paſſage which we tranſlate, *Rom.* iii. 24: *freely*, is in the Original, δωρεὰν, a Term that implies, what one has or does by way of *free Gift*, or *gratis*. Thus St. *Paul*, *Have I committed an Offence—becauſe I preached the Goſpel of God to you*, δωρεὰν, *freely?* He explains ſufficiently in the following Verſes what he meant, *viz.* that He was *not chargeable to any Man*; that he was *not burdenſome to* any of them. So *Matt.* x. 8. Freely *ye have received*, freely *give*. The miraculous Powers you are veſted with, are given you *freely*, therefore *Heal the Sick*, *cleanſe the Lepers*, *raiſe the Dead*, *caſt out Devils*, gratis, without expectation of any Reward for your Pains. And ſo when St. *Paul* ſays, *Gal.* ii. *If Righteouſneſs be by the Law then Chriſt is dead* in vain, δωρεὰν. He means, *If Righteouſneſs*, or being treated as Righteous, *could be had under the Law*, *then Chriſt died* without *any thing* worth while, without reaſon, for nothing. Now as he that does any thing for nothing, does it *gratis*, or δωρεὰν, ſo Chriſt is here ſaid to die *gratis*, or for no End, if Juſtification could have been obtained under the Law.

It is uſually ſaid, That the *Atonement of Chriſt's Blood*, or the Merits of his Death, extended to all the Sins of all Mankind; even to ſuch as were committed by *all* the Sons of *Adam*, long before Chriſt was crucified. If by this be meant, that the Sins of thoſe who died before the Crucifixion of Chriſt, ſhall be no Obſtruction to their being raiſed from Death, and appearing at his Judgment Seat, or, that *by Chriſt ſhall* all *be made* alive, it is not difficult to be underſtood. But that This is owing

to

to any *Atonement* made to God by the *Blood* of Chriſt is no where ſaid.

And ſo when it is ſaid, That the *Jewiſh Sacrifices* had all their *Efficacy* through the *Sacrifice* of Chriſt, —I think it is a mere *Inference*; for it is no where *expreſsly* ſaid: And ſuch Inferences ought to be very clear; and the Foundations of them indiſputable, before ſuch Notions can be admitted. For, be it granted, That Chriſt *was the Lamb fore-ordained before the Foundation of the World*, and that *he was ſlain from the Foundation of the World*. 1 *Pet*. i. 20. *Rev*. xiii. 8. Theſe Paſſages will prove that God *deſigned* to ſend our Saviour into the World, and that he was to be *ſlain*; and that God determined to do this even from the beginning of Things: But then neither in theſe Places, nor any where elſe is it ſaid, that the Efficacy of *all* Sacrifices was had through the Death of Chriſt; nor is it ſaid that *any Atonement* at all was made by the *Blood* of Chriſt; and much leſs that *all Atonement* was made by it. We are indeed *redeemed by the precious Blood of Chriſt as of a Lamb without Spot*: But this means no more than that we are ſet at Liberty from the Effects of Sin and Guilt, by means of him whom God always deſigned to *ſend* into the World, and whom at length he *ſent*, and who was crucified for us.

There is one Paſſage more which is thought to imply the ſame Notion. *For this cauſe he is the Mediator of the New Teſtament, that by means of Death for the Redemption of the Tranſgreſſions that were under the firſt Teſtament, they which are called might receive the promiſe of eternal Inheritance*. *Heb*. ix. 15. Hence it has been imagined that the Efficacy of Chriſt's Death, an *Atonement* extended to the Sins of the *Jews* under the Law of *Moſes*, or under the *firſt* Covenant. But here again is a Doctrine built upon a difficult Text, as uſually unintelligible

telligible Notions are built upon obſcure and difficult Paſſages of Scripture. The Meaning of this Text ſeems natural and eaſy, if you ſupply the terms of Similitude or Compariſon, *As* and *So*. Jeſus was the Mediator of the New Covenant, *that* As *there was Death for the Redemption of the Tranſgreſſions that were under the* firſt *Covenant*, So *they which are called*, have Redemption from Sin and its Effects under the Second Covenant *by means of Death, and will receive the Promiſe of eternal Inheritance.* Nothing is aſſerted or implied of an *Efficacy* extending to the Jewiſh Sacrifices; but a Similitude between the Two Covenants is ſhewn, in Both of which *Death* intervened; a Death ſuited to the Ends of Each. *v.* N° 805. 808.

There are thoſe who maintain, "That Chriſt "not only *taught* the Efficacy of Repentance, but "*rendered* it of the Efficacy which it has, by what "he did and ſuffered for us: That he *obtained* for "us the Benefit of having our Repentance ac-"cepted unto eternal Life." Upon reviewing all the Texts above quoted, I do not find ſo much as *one* ſingle one that expreſsly mentions any ſuch Benefit, or Effect, ariſing *from what he did or ſuffered* for us. Nor is this Notion conſiſtent with what our natural Notions of God are; nor with thoſe numerous Paſſages which mention God's Diſpoſition to Man *antecedent* to Chriſt's Death. It is clear, that God in his *Love*, and *Mercy*, and *Good Will* to Man, *ſent* his Son to offer to Mankind the Terms upon which they might become Members of His Kingdom, and the People of God. But Chriſt is never ſaid to make any Change in God; nor did he make *Repentance efficacious*; nor does any ſuch Doctrine appear throughout the whole New Teſtament; nor can a ſingle Text be produced which aſſerts ſuch a Thing.

There

There is another Notion that has been aſſerted in Relation to the Sufferings of Chriſt, which it is ſaid, has "never yet been anſwered," and is deemed "unanſwerable, *viz.* that the Sufferings of Chriſt "have a Tendency to vindicate the Authority of "God's Laws, and to deter his Creatures from "Sin." It is agreed that this is not "an account "of the whole of the Caſe;" but the Point is to prove that this is *any*, even the *leaſt Part of the Caſe*. Is there any one Text that mentions the Sufferings of Chriſt as intended any Way to vindicate the *Authority of God's Laws?* When I look over every Paſſage that mentions the Effects of the Death of Chriſt, or what he *did*, or *why* he ſuffered, I do not find the *Authority of God's Laws* mentioned among them. And can that be ſuppoſed an *End* of the Sufferings of Chriſt, which is not once mentioned to *us*; at the ſame Time that *we* are immediately and directly concerned in it, and poſſibly we only? As to the other *End* often mentioned, *viz.* that the Sufferings of Chriſt were to "deter "God's Creatures from Sin." This too I think is no where ſaid; nor is it eaſy to draw it as a Conſequence. When St. *Paul* had the Motive of God's not *ſparing his Son*, before him, he did not thence infer that *we* ſhould not *ſin*, *but* that *he* would be *ready to give us all Things*, Rom. viii. 32. However, if ſuch an Inference may be drawn, it is ſtrange that this Uſe of it is not frequently made in Scripture. It ſeems to be a ſtrange Argument —God ſpared not his own Son, who was *ſinleſs*; therefore he will not ſpare you, who are *Sinners*. But all this Confuſion ariſes from making *Suffering* and *Puniſhment* the ſame Thing.

It will be proper now to conſider, what are the *Benefits* which we receive through Chriſt. And *Firſt*, He is our *Redeemer*; or we receive *Redemption* through Him. Chriſt gave his Life a *Ranſom* for many,

many, *Matt.* xx. 28. 1 *Tim.* ii. 6. *We are juſtified* freely *by his* Grace *through the* Redemption *that is in Jeſus Chriſt*, Rom. iii. 24. *In whom we have* Redemption *through his Blood, the* Forgiveneſs of Sins, *Eph.* i. 7. *Col.* i. 14, *&c.* The Scriptural Repreſentation of the State of Man is, as *Slaves* to *Sin*; as *Servants to him to whom they yield themſelves*; as Subjects of Death: And as the ſetting us at Liberty from the Bondage of Sin and Death was the great Work of Chriſt, hence he is ſaid to *redeem us to God*, Rev. v. 9. And as we are repreſented as having changed our Maſter, we are ſaid to be *bought, bought with a Price, bought to God.*

There is certainly a great Similitude betwixt the Redemption of Men from corporal Slavery, and the Bondage from which Chriſt redeemed us. In the former Caſe, there is the Perſon enſlaved, he that detains him in Captivity; the Redeemer; and the Price paid for Redemption. In the latter, Men are enſlaved to their Vices, and under the Power of the World, and Sin, and Death: Our Saviour is the Perſon that redeems us; and the Price paid, is the Submiſſion of our Saviour to Death, even the Death of the Croſs; or in other Words, the *giving his Life*. But ſtill there is one material Difference betwixt them, and that is, that in the one Caſe the Ranſom is conſtantly paid to the Perſon, who detains the Captive; whereas in the Redemption made by Chriſt, the Price was not paid to the World, or Sin, or Death, who held us Captives. This will help to ſhew us the exact Meaning of the Word *redeem*; which is, that we are *ſet at Liberty* from the Bondage wherein we were held, without taking in the Idea of paying the Price to the Perſon that detains the Captive. And this is the frequent Uſe of this Word in the Old Teſtament. When *Moſes* had demanded of *Pharaoh* to let the Children of *Iſrael* go, and he had abſolutely re-

fuſed, *The Lord ſaid unto* Moſes, *Exod.* vi. 6. *Say unto the Children of* Iſrael, *I am the Lord, and I will rid you out of Bondage, and I will* redeem *you with a ſtretched out Arm, and with great Judgments.* The *Pſalmiſt* uſes the ſame Word in the ſame Senſe alluding to the ſame Deliverance, *Pſ.* lxxvii. 15. *Thou haſt with thine Arm* redeemed *thy People, the Sons of* Jacob *and* Joſeph. See alſo *Pſ.* lxxviii. 34, 35. Not that any *Ranſom* was paid to *Pharaoh* for the *Redemption* of *Iſrael*; but God by his *Judgments*, and *with a ſtretched out Arm* ſet them at Liberty from the Bondage they laboured under. In like manner Chriſt ſetting us at Liberty from the Bondage of Sin, and reconciling us to God, and giving us eternal Life, properly *redeemed* us, and *bought* us *to* God.

Secondly. It is expreſsly ſaid, That *God ſent his only begotten Son into the World, that we* might live through *Him.* 1 *John* iv. 9. And our Saviour had this Privilege, that He *had the* Keys *of Hell and Death. Rev.* i. 18. By his having theſe Keys, He had the Power granted to him to *open*, or *ſhut*, *Hell* and *Death*; i. e. to confine in, or to give a free Paſſage from, the Place and State implied by thoſe Words. And we find him promiſing *eternal Life* to all thoſe who believed in him, and continue faithful unto the End, notwithſtanding they *died* here.

It is not queſtioned but that *Sin entered into the World by* Adam, *and* Death by Sin; *and ſo* Death *paſſed upon* all Men. *Rom.* v. 12. The great Point is, What is meant by *Death?* Now this Word ſignifies very clearly, *A Separation of Soul and Body*, as appears from the Story of *Jairus*'s Daughter. *Luke* viii. 49. She was *dead*, and by the Power of our Lord, ἐπέστρεψε τὸ πνεῦμα αὐτῆς, *Her Spirit*, or Soul, *came again.* Her Soul *returned, and She roſe ſtraitway.* Here therefore the *Separation of the Soul* or Spirit from the *Body*,

Body, is all that is meant by the word *Death*: And when her Soul *returned*, She is ſaid to *ariſe*, ἀνέστη. In like manner the *Souls* of all Mankind are *ſeparable* from their Bodies; and when in fact they *are* ſeparated, the Men are ſaid to *die*; and when their Souls *return*, and they are enabled to act as they did before ſuch Separation, they are ſaid to *ariſe*, juſt as the Daughter of *Jairus* did.

But it may be further aſked, whether This be *all* that is intended by the Word *Death*, or whether it may not neceſſarily imply in conſequence of a Separation of Soul and Body, a State of total *Inſenſibility*, and *Inaction*? Or whether this State of *Inſenſibility* may be to *All*, or to *Some* only, to the Virtuous and Good, or to the Wicked only? When the Firſt Man had eaten of the forbidden Fruit, part of the Sentence denounced againſt him was, That *He ſhould return to the* Ground, *for out of it was he taken: Duſt thou art, and to Duſt ſhalt thou return.* Gen. iii. 19. He was forewarned of what was to happen to him, by its being told him, *In the Day thou eateſt of* it, (*viz.* the Tree of the Knowledge of Good and Evil)—*Thou ſhalt ſurely* die. The Hiſtory proves, that his Soul was not inſtantly to be ſeparated from his Body; or that he was not the inſtant he taſted the forbidden Fruit, to return to *Duſt*; but only that he was made *capable* of Death, or liable to Death. Now the Queſtion here is, Whether The Separation of his Soul and Body, whenever it ſhould happen, would not leave him as *inſenſible* and *inactive*, as he was before their Union?

To help us in this Enquiry, it may be of ſome Uſe to conſider what the Oppoſite to Death, *viz.* Life means. In all Animals Life conſiſts in *Senſibility*, *Perception*, *Motion*, *Action*: And ſo long as One or More of theſe Properties are perceiveable, They are ſaid to *Live*: And if ſuch a State were

to continue *always*, uninterrupted, ſuch Animal would have properly *eternal*, *everlaſting*, Life. But if all Perception, Senſation, Motion, Action ceaſes, Life is ſaid to ceaſe, and a State oppoſite to Life, i. e. *Death* would begin: And ſo long as Death continues, ſo long Perception, Motion, Action ceaſe to be. The Point then to be conſidered is, whether the Effect of *Adam's Tranſgreſſion* was to all Men a *total Ceſſation* of all Perception, Senſibility, Motion, and Action; or was it only a Separation of Soul and Body? For *Death* paſſed upon all Men by *Adam*, or *in* Adam *all died*. But then we are aſſured, that *in Chriſt* are *all Men made alive*: And that ſince *by Man came Death*, *by Man came alſo the* Reſurrection *of the* Dead. May we not therefore fairly argue, from what was *given by Chriſt* to what was *loſt by Adam?* And if we cannot otherwiſe determine the Effect of the *Curſe*, may we not reaſon from the *Reſtoration by Chriſt* to what the *Curſe* in *Adam* implied?

1. Our Saviour promiſes, *To Him that overcometh will I give of the* Tree of Life. *Rev.* ii. 7. What this Gift is, appears from what is ſaid, *Gen.* iii. 22. *Leſt he put forth his Hand, and take alſo of the* Tree of Life, *and* live for ever. Our Saviour's *Gift* therefore muſt be, to make ſuch as *overcome*, *live for ever*, in Oppoſition to the Effect of the Tree of the Knowledge of Good and Evil, which was *Death for ever*. For if one Tree produces *Life for ever* in oppoſition to another Tree that is ſaid to produce *Death*, one cannot but conceive this *Life for ever* to be oppoſed to *Death for ever*; i. e. a State of everlaſting Senſibility, Perception, and Action, in Oppoſition to a State of everlaſting Inſenſibility and Inaction. And thus when it is ſaid,—*Bleſſed are they which do his Commandments, for they will have a Right to the* Tree of Life. *Rev.* xxii. 14. the meaning is the Same as when it is ſaid,—

Theſe

Theſe are *written in the Lamb's Book of* Life. *Rev.* xxi. 27. *i. e.* They have a Right to *live for Ever.*

2. It is ſaid, *For this Purpoſe the Son of God was manifeſted that he might* deſtroy the Works of the Devil. 1 *John* iii. 8. And elſewhere, *Chriſt took part of Fleſh and Blood, that he might* deſtroy him *that had the Power of* Death, *that is the* Devil. *Heb.* ii. 14. The Alluſions are plainly made to *Moſes*, where he is ſpeaking of the Fall of Man. *Gen.* iii. The Devil tempting our firſt Parents to Sin brought in *Death*; and as all the Deſcendants from *Adam die*, the Devil is ſaid to have *the Power*, κράτος, *the Dominion*, the *Exerciſe of Power*, ſo as to cauſe *Death.* Now this Power, this Dominion of the Devil, ſtill continues, nor is it deſtroyed by Chriſt, if by it is meant, a *Separation of Soul and Body*; nor is it to be deſtroyed at leaſt before the general Reſurrection. But if Perception and Action are continued to all to whom Chriſt has promiſed *everlaſting Life*, it is evident that the *work of the Devil* is *deſtroyed* by Chriſt, notwithſtanding the preſent Separation of Soul and Body; and *He who hath the Son* hath Life, *and He that hath not the Son of God* hath not Life. 1 *John* v. 12.

3. We are told by St. *John*, *We know that we have paſſed from* Death unto Life, *becauſe we have loved the Brethren: He that loveth not his Brother* abideth in Death. 1 *John* iii. 14. To *abide in Death* ſignifies to continue in a State of Death; And to paſs from Death to Life muſt be to paſs from the State which before their Converſion to Chriſt they had been in, to a peculiar advantageous State they were now admitted to. Now as All equally are to *riſe again*, and to account for their reſpective Actions, They that do *not love* their Brethren do no more *abide in Death*, than the moſt upright, good Man does; but they paſs from *Life* to *Death*, and from *Death* to *Life* at the laſt Day, and then con-

tinue *alive* to All Eternity, as well and as much as the beſt Chriſtian does. Whereas the Apoſtle aſſerts a Difference to be betwixt the Good and the Wicked Man as to Life itſelf; and ſays, that the one was to continue in Life, the other to *abide in Death:* The One that had been a Sinner, but had left Sin, had actually *paſſed from Death unto Life*, the Other was to *abide in Death.*

Our Saviour uſed the very ſame Expreſſion, *John* v. 24. *Verily verily I ſay unto you, He that heareth my Word, and believeth on him that ſent me, hath everlaſting* Life, *and ſhall not come into Condemnation, but is* paſſed from Death unto Life. Here that is imputed to *Faith*, which in St. *John*'s Epiſtle is to the *love of the Brethren.* It is uſual to interpret theſe Paſſages, as if *Death* ſignified what is elſewhere called *The Second Death*, or *Puniſhment in a future State*; and by the Word *Life*, is ſignified, a State of *Happineſs* in the Future Life. But to ſay that *Death* ſignifies, *a Life of Miſery*, or that *living* in Puniſhment means *Death*, is ſurely not to be juſtified, unleſs by a very *figurative* way of Speaking, which does not in either of theſe Places appear. *Life* does not ſignify *Felicity*, or a *Title to Immortality*; but it is what Logicians call the *Sine qua non:* It muſt be *ſuppoſed*, and made the *Subſtratum* upon which *Happineſs* is to be built. It is a State of Perception and Action, which ſuch as *love the Brethren*, ſuch as *overcome*, have a *Right* to, and are to enjoy for ever. *Death* was the Conſequence of *Adam*'s Sin to *all:* But *Life* was the *Gift of God* manifeſted by Chriſt to all ſuch, as would accept the Terms upon which it was to be had. *As Sin* therefore *hath reigned*, and continues to reign, *unto* Death, *So Grace reigneth through Righteouſneſs unto* eternal Life. *Rom.* v. 21. And as ſuch as lived in a courſe of Sin were to *abide in Death*, thoſe

thoſe who forſook that Courſe, and lived as true Chriſtians, were actually *paſſed from Death to Life.*

Laſtly, Our Saviour aſſures us, *If a Man keep my Saying he ſhall never* ſee Death, Θάναλον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. *He ſhall not ſee Death for ever*, John viii. 51. This was underſtood by the *Jews*, as if he had ſaid, that a *Believer* in him ſhould *never die.* They therefore ſaid unto him, *Now we know that thou haſt a Devil:* Abraham *is* dead, *and the Prophets*; *and thou ſayeſt, if a Man keep my Saying he ſhall never* taſte of Death. *v.* N° 500. 512. Add to this, what our Saviour ſaid to *Martha,—I am the Reſurrection and the* Life, *he that believeth in me, tho' he were dead yet ſhall he live,* κὰν ἀποθάνῃ ζήσεται, *tho' he may die, yet ſhall he* live; *and whoſoever liveth and believeth in me ſhall never die*; *or ſhall not die for ever*, John xi. 25, 26. *Not* to *ſee Death for ever*, or *not to taſte* it *for ever*, ſuppoſes *ſome Taſte* of it, tho' it was not to laſt *for ever.* Suppoſe now that *Death* here ſignifies only a Separation of Soul and Body, then every Diſciple of Chriſt *ſees* it, and *taſtes it*, as much as any other; and they have no particular Advantage above others *in this Reſpect:* And yet it is evident, that ſome Advantage, or Privilege, is given, or elſe the Words are inſignificant. Let us then ſuppoſe, that by *Death* is meant a State of Inſenſibility, or the Loſs of Perception or Action, then the *not ſeeing*, or *not taſting* it *for ever*, implies an Aſſurance given, that thoſe who kept the Sayings of Chriſt, ſhould continue in a State of *perpetual Senſibility:* That tho' they *taſted it* by having the Soul and Body ſeparated, yet they ſhould continue in Being, *ſenſible* and *active*, whilſt others ſhould *abide in Death*, till the general Reſurrection. And thus is *Life* properly *eternal*, *everlaſting*, the Gift of God to good Men:

Whereas ſuch as are wicked, and die here, do not, cannot enjoy *everlaſting* Life; but Death firſt ſucceeds to Life, and then Life to Death, after many Years Inſenſibility.

This I apprehend to be the Meaning of theſe Words; and this gives the Whole a perfect Conſiſtency. For the ſpiritual *Bread which came down from Heaven*, was not like the *Manna* which was ate in the Wilderneſs, and could not ſupport Life; but the Bread which *Chriſt gave* had that Effect, that he that ate it *ſhould not die*, μὴ ἀποθάνῃ. John vi. 49, 50. Or as it is, *John* v. 24. *He that heareth my Word, and believeth on him that ſent me, hath* everlaſting Life, *and ſhall not come into* Condemnation, *but is paſſed* from Death to Life. May it not juſtly be collected from theſe Arguments, what a late learned and judicious Commentator on the Book of *Job* obſerved from theſe Words of the Pſalmiſt, *Pſ.* cxv. 17, 18. *The Dead praiſe not the Lord, neither they that go down into Silence; but we will bleſs the Lord from this Time forth and for evermore.* "The Dead," ſays he, "who had no Part in God's Covenant of Re-"demption, but eſtranged from him by their Ido-"latries, were to be *left for ever* in the State of "Death, ſo as never more to riſe to Happineſs "at leaſt, whilſt God's People hoped for a joyful "Reſurrection—wherein they ſhould praiſe God "for ever." *Peter*'s on *Job*, p. 225. But I proceed.

The Law of *Moſes* ſet before the *Jews Life and Death*, as an Encouragement to their Obedience, or a Terror againſt Diſobedience; and it ſays, *Ye ſhall therefore keep my Statutes and my Judgments, which if a Man do, he ſhall* live in them, *Lev.* xviii. 5. The Prophet *Ezekiel* ſpeaks in the ſame Manner—*I gave them my Statutes, and ſhewed them my Judgments, which if a Man do he ſhall even* live

live in them, *Ezek.* xxii. 11. 13. And again, *ver.* 23. *Wherefore I gave them alſo Statutes which were not good, and Judgments whereby they ſhould not* live. In theſe Paſſages there is a Diſtinction made between ſome Statutes and Judgments, *whereby they ſhould*, and others *whereby they ſhould* not live. And in courſe a Queſtion ariſes, what is meant by *Life*, or *living in*, or *by*, ſuch and ſuch Statutes? St. *Paul* has obſerved, that *Moſes deſcribes the Righteouſneſs which is of the Law, that the Man that doth thoſe things ſhall* live by them, *Rom.* x. 5. ἐν αὐτοῖς, *in them.* And he takes Notice of the ſame Thing, *Gal.* iii. 12. *The Law is not of Faith, but the Man that doeth them ſhall* live in them.

To underſtand theſe and other Paſſages of Scripture, it muſt be obſerved, that *Moſes* had ſaid, *See I have ſet before thee this Day* Life *and* Good, Death *and Evil*, Deut. xix. 15--20. He means here the Enjoyment of the *preſent Life*; a *Life* in which they were to *multiply*, ver. 16. to *prolong their Days*, ver. 18. *to dwell in the Land which the Lord ſware to their Fathers*, ver. 20. St. *Paul* alluding to theſe Paſſages, obſerves, *If there had been a Law which could have* given Life, *verily Righteouſneſs would have been by the Law*, Gal. iii. 21. He means, if the Law of *Moſes* could have given *Life*, or made Men *live for ever*, as the Law of Chriſt does, Men might have been treated as righteous under the Law, as well as they are under the Goſpel; and no other Inſtitution would have been neceſſary for this Purpoſe. Accordingly he urges the Neceſſity of *Faith* in Chriſt in order to our Juſtification; becauſe *no Man is* juſtified *by the Law in the Sight of God—for the Juſt ſhall live by Faith. And the Law is not of Faith, but the Man that doeth them ſhall* live in them. *Gal.* iii. 11, 12. So too in another Place, the Law of *Moſes* is called, *The Miniſtration of* Death, 2 *Cor.* iii,

iii, 7. becauſe it was rigid, and annexed *Death* to the Tranſgreſſion of it.

The Law of *Moſes* was a poſitive civil Law, deſigned for the Government of the *Jewiſh* Nation; and calculated to keep them ſeparate from the reſt of Mankind, till a certain Period of Time. There were peculiar Promiſes made to the Obſervers of it, with this Sanction annexed, *Do this and live.* In caſe of Failure of Obedience, *Death* was appointed either by the civil Magiſtrate, or by God himſelf, as their King and Governor. From the Nature therefore of the Promiſe, or the Threat denounced, it appears that by Life is meant in the Law a *long Life here*, and by *Death*, a Separation of Soul and Body. It was in this Inſtitution as in the civil Laws of all Communities; the Sanctions of its Laws are to be underſtood to relate to ſuch *Life* and *Death* as the Sanctions of all Legiſlators had in View on ſimilar Occaſions, viz. a *preſent* one: Nor ought they to be underſtood otherwiſe, unleſs there were ſome expreſs Declarations of more being intended by them. Now the Law of *Moſes* promiſing *Life*, or threatning *Death*, upon Obedience or Diſobedience to its Statutes, there was, and could not but be, required a conſtant regular Obedience to all of them, whether ritual, political, or moral Laws, conſider'd as civil and poſitive. And if the People violated any of them wilfully, the Tranſgreſſors were not entitled to the *Life* promiſed in the Law only to ſuch as obeyed them.

The Law then of *Moſes* promiſing Life, it meant no more than a *preſent Life:* But the Law of Chriſt went much further. This declared that he had *aboliſhed Death*; that the Gift of God was *eternal Life:* That every one that kept his Sayings was to have *everlaſting Life:* That the Diſciples of Chriſt were to *live for ever:* That they were *not*

to

to die, not to *taſte Death for ever*. This Promiſe contains much more, than the Promiſe made by *Moſes*; and is ſo much more advantageous, as an everlaſting Life exceeds that of a *few Years*. It is certain that what we loſt in *Adam* we gain by Chriſt; and as all Men are to be *raiſed* at the laſt Day, good Men have a Promiſe that they ſhall *not die*: They therefore muſt continue in a State of Senſibility, and thus live after the Separation of Soul and Body; and thus are they to be preſerv'd in a State of Perception and Action even to the Day of Judgment, whilſt the wicked and unbelieving and abominable *die*, and *abide in Death*, till the laſt Trump ſhall ſound, and call them forth to account for their Actions.

It is certain in Fact, that both *Jews* and *Gentiles* believed the Doctrine of a *future State* long before our Saviour appear'd; and they produced Arguments to prove the Immortality of the Soul, and the *poſſibility* of its Exiſtence after its Separation from the Body. The abſolute *Certainty* of ſuch Exiſtence they could not prove, becauſe the Light of Nature cannot poſſibly diſcover, whether God, who gave Exiſtence to our Souls, would be pleaſed to continue them *for ever*, or whether he would continue them only to a *certain Period*; or what that Period was. For what depended on another for its *Exiſtence*, might be *deprived* of *Exiſtence* by the ſame Power that produced it. They therefore could argue for the *Poſſibility*, and even an high Probability of the continued Exiſtence of human Souls: And ſo they did with wonderful Acuteneſs. They certainly believed that there was a future State: That the preſent Death did not put an End to all Senſibility. Nay, they went ſo far as to aſſert, that the Dead had ſome Senſe of what was doing here. The Story of the Witch of *Endor*, is a plain Proof of this Notion's prevailing among

among the *Jews:* And what *Plato* ſays, ἰσὶ τὶς ἀἰσθησις τοῖς τεθνειῶσι τῶν ἐνθάδε, *The* Dead *have ſome Knowledge of Things done here*, will ſhew the Sentiment that he had, *Plato* Epis. 2d. But ſtill this was only *Belief*, not founded on any Evidence ſtrong enough to ſupport ſo important a Notion. But our Saviour coming from Heaven with Aſſurance from God, that he would continue us in *Life everlaſting*, has *brought great Light to Life and Immortality.* For as he has aſſured us from God, that eternal Life was to be the Portion of all that keep the Commandments of God, and that he would not put an End to Life by the preſent Separation of Soul and Body, ſo he manifeſted this great Point by his own Reſurrection from the Dead, and living again after his Death. And thus he *threw Light upon Life and Immortality by the Goſpel.* For this is the true Meaning of what St. *Paul* ſaid, 2 *Tim.* i. 10. φωτίσαντος ζωὴν κ᾽ ἀφθαρσίαν διὰ τοῦ ἐυαγγελίου, *He brought Life and Immortality to light thro' the Goſpel.*

From the preceding Account of our having eternal or everlaſting Life, it will follow, that all ſuch as believe in Chriſt, and keep his Commandments do not *die*, but ſubſiſt in continued Life, notwithſtanding the Separation of Soul and Body, quite to the Reſurrection. At that Time *all ſhall appear before the Judgment Seat of Chriſt*, and all ſhall *receive according to the Things done in the Body whether it be good or bad.* This made our bleſſed Lord ſay to the Thief on the Croſs—THIS DAY *ſhalt thou be with me in Paradiſe:* And this was the Reward of his Confeſſion of Faith, when he deſired our Saviour *to remember him when he came into his Kingdom*, Luke xxiii. 42. 43. And thus when our Saviour ſaid, *Fear not them which kill the Body, but are not able to* kill the Soul, *but rather fear him which is able to deſtroy both Body and Soul*

Soul in Hell. Matt. x. 28. Or as it is more fully expreſſed, *Luke* xii. 4, 5. *Be not afraid of them that kill* the Body, *and after that have no more that they can do. But I will forewarn you whom you ſhall fear: Fear him which after he hath killed hath Power to caſt into Hell: Yea, I ſay unto you, fear him.* They were the *true* Diſciples of Chriſt to whom this Advice was given; and it was their Encouragement and Motive to perſevere in their Duties, that their Enemies *could not kill their Souls*, whatever Torments they might inflict upon their *Bodies*, or however they might ſeparate their Souls from their Bodies. And this led St. *Paul* to argue, that if *our earthly Houſe of this Tabernacle were diſſolved, we have a Building of God, an Houſe not made with Hands, eternal in the Heavens.* 2 *Cor.* v. 1—8. His great Deſign was, (and this he knew to be founded on Truth itſelf) that *Mortality might be ſwallowed up of* Life: And therefore he was willing *rather to be abſent from the Body and to be* preſent with the Lord. Now, were the Separation of the Soul and Body to imply a total Ceſſation of Life in ſuch as ſincerely endeavour to obey the Will of Chriſt, His being *abſent from the Body* would not be a *Preſence with the Lord*, but it would be as much an *Abſence from* him, or more ſo, than when he was actually in the Body. To this let me add an Obſervation of the ingenious and learned Mr. *Peters*; and that is, that "The *Wicked* are never ſaid to be *gathered to* "*their Fathers*, though going to *Sheol*, and, *being* "*gathered to their Fathers*, are Terms equivalent, "when applied to *good Men*, in the Old Teſta-"ment." *Peters* on *Job.* p. 326. 379, &c.

This will naturally lead me to conſider what is ſaid in Scripture concerning the *Reſurrection.* For How can the *Righteous riſe again*, who continue in Life, and never ceaſe to act? How are they raiſed?

ed? And how come the Scriptures to ſpeak ſo much of the Reſurrection of the *Juſt*, when the *Wicked* ſhould ſeem more properly the Subjects of a *Reſurrection?*

To account for this, let it be obſerved, that by *the Reſurrection* of all Mankind is meant, their appearing and acting as they did before in this Life. When *Jairus*'s Daughter's Soul returned, ſo that ſhe was enabled to appear and act as ſhe did before ſhe died, ſhe ἀνέϛη, aroſe. In *Homer* when *Achilles* had retired from the *Grecian* Army, and lay *inactive*, the Poet tells us,

—Τάχα δ' ἀνϛήσασθαι ἔμελλεν. Il: B. 694.

He would ſoon ariſe, and act as he did before. It is the returning to Action, as Men had done before, which is properly the Ἀνάϛασις, *Reſurrection:* And accordingly, whenever all Mankind ſhall appear before the Judgment Seat of Chriſt, and act as when they were on Earth, they are ſaid to *ariſe*, or to be *raiſed*. There is to be a Reunion of the Soul with its Body: And therefore our Saviour ſays, not only, that *whoſo eateth my Fleſh, and drinketh my Blood hath* eternal Life, but he immediately adds, *and I will* raiſe him up *at the laſt Day*, John vi. 54. This *raiſing up at the laſt Day*, is at the Time when *the Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live*, and be made capable of acting as they did before. *All that are in the Graves ſhall hear his Voice and come forth; they that have done* good *unto the Reſurrection* of Life, *and they that have done* evil, *unto the Reſurrection of* Damnation, *John* v. 28. 29. The Good ſhall then be put into Poſſeſſion of the *Inheritance* prepared for them; and the Wicked *ſhall go into everlaſting Puniſhment*. The Good ſhall then have *glorious, incorruptible, ſpiritual, immortal* Bodies, and reap all the Advantages of being *joint Heirs with Chriſt*; the Wicked ſhall *periſh with* everlaſting

ing Deſtruction *from the Preſence of the Lord.* Thus when it is ſaid, That *Women received through Faith their Dead by* a Reſurrection, *Heb.* xi. 35. no more is intended than a *Return to Action*, as before Separation of Soul and Body happened. And when the Apoſtle mentions others as refuſing to accept a preſent Life *in hopes of a better Reſurrection*, He means by thoſe Terms, that they hoped for a Return to Action again in a much better State and Condition than what this Life could afford.

The Scriptures ſpeak very frequently of the Reſurrection of the *Dead*; and by *all that are in the Graves*, they mean the ſame thing, as all who have had their Souls ſeparated from their Bodies. They all ſhall be made to appear at the Judgment Seat of Chriſt. And becauſe the Juſt are the *Children of God, accepted in the Beloved*, hence it is not unuſual to call the Reſurrection of *Theſe* by the general Name of the Reſurrection of the *Dead. v. Matt.* xxii. 30. *Luke* xx. 31. *Philip.* iii. 11. 1 *Cor.* xv. 1. *Theſſ.* iv. 13.—18. Accordingly our Saviour ſpeaks of ſuch as did *eat his Fleſh, and drink his Blood*, that is, of ſuch as were ſincere *Believers* in him, as Perſons whom he would *raiſe up at the laſt Day*. Theſe were to have incorruptible and immortal Bodies, quite different from what they bore about them here. Thoſe who imagined a *Reſurrection* to be impoſſible in itſelf, imagined it as much a Contradiction to *bring back a dead Man to Life, revocare defunctos*, as it was *to make twice Ten not equal to Twenty*, *v. Pliny's Nat. Hiſt.* l. iii. c. 7. But ſurely it is no more impoſſible to bring back one that *has been* in Being, than it is to bring into Being one that was not in Being.

All then that are depoſited in their Graves, are to act again, and to appear at the Day of Judgment; and therefore are ſaid to be *raiſed*; and every Man ſhall then give an Account of what he has done,

done, διὰ τῦ σώματος, *during the Time of* his Continuance in his *earthly Tabernacle.* Some that are *alive* here, ſhall then be *changed:* Thoſe who have already *Life*, as the Reward of their good Behaviour, are to *reign* with Chriſt; the reſt are to have their Portions according to their Works. Now to *raiſe* the *preſent Bodies* of good Men is no Privilege; nor is it any where ſaid, that their *Bodies*, but that *they* ſhould be raiſed: And their Privileges are, *not to die*, and to have incorruptible and immortal Bodies ſuited to the Place they are to *live* in. Whereas *wicked* Men are all to be raiſed, and to appear, and to receive proper Puniſhment *in the Place where the Worm dieth not, and the Fire is not quenched.* And this is all rational, and conſiſtent, and intelligible, as far as the Light we have from Scriptures will direct us; and farther, all is Hypotheſis, neither clear nor inconteſtible.

Thirdly. We receive through Chriſt *Salvation.* This Word means in general, the Removal of any Perſon from the *dangerous* Condition he was in to a *ſafe* State; and when he is thus removed he is ſaid to be *ſaved.* And hence this Term is uſed, when a Man is *cured* of a dangerous Diſtemper. So *Acts* iv. 9. *If we this Day be examined of the good Deed done to the impotent Man, by what Means* σέσωται, *he is ſaved*, or, *made whole.* *v.* N° 561. Hence, when any Perſon is *delivered* from the dangerous Condition of a State of Sin, and is reſtored to the Favour of God, he is ſaid to be *ſaved.* When a Heathen was reconciled to God, and returned from his Rebellion, or Revolt, againſt God, he was *ſaved* from that dangerous State he was in; and if he continued to live according to the Law he was put under, he would be finally *ſaved* from all the Dangers and Inconveniencies he would otherwiſe be expoſed to. *v.* N° 440.

Fourthly,

Fourthly, All that come into the Belief of Chriſt, and accept him as their Lord, obtain *Remiſſion* of *Sins*, or *Forgiveneſs* of Sins. Whatever Crimes any Man had been guilty of, be it a Revolt from God, or be it Idolatry, or any abſurd Practices in conſequence of that, or be it any Immorality, yet God declared himſelf willing to *paſs over* all Tranſgreſſions, and to receive all into Favour, provided they repented, and returned to him, and for the future behaved as they engaged, when they ſubmitted to Chriſt as their *Lord* and *Maſter*. One Part of the Office of *John the Baptiſt* was, *to go before the Face of the Lord to prepare his Ways, to give Knowledge of* Salvation *unto his People by the* Remiſſion of their Sins. And accordingly, when he began to preach He taught *the Baptiſm* of Repentance for the Remiſſion of Sins) *Luke* iii. 3. The Meaning is, that he preached up *Repentance*; and declared *That* to be the Thing, not Sacrifices, by which Pardon and Forgiveneſs were to be obtained. When our Saviour himſelf preached the *Kingdom of Heaven to be at Hand*, or was making its Approach, He made uſe of different Forms of Expreſſion. Sometimes he told the Perſons recovered of their reſpective Diſeaſes, *That their Faith had* ſaved *them:* At other Times he ſaid, *Their Sins were forgiven.* Theſe different ſorts of Expreſſion ſignify, or amount to the ſame thing. For the *Sins* of all thoſe who believed in Chriſt being *paſſed over* by God, or which is tantamount, being *forgiven*, when our Lord ſaid—*Thy* Faith *hath* ſaved *thee*, He only declared ſuch Perſon to be his Diſciple, or a Member of his Kingdom; and that in Conſequence, his *Sins* were *paſſed over*. So when the Man that was ſick of the Palſy, and could not come nigh unto *Jeſus* for the Preſs, and therefore was let down from the Roof of the Houſe,—*When Jeſus ſaw* their Faith, *he ſaid unto the* Sick *of the* Palſy, *Son*, Thy Sins *be for-*

 given

given thee. Mark ii. 5, The *Man* himſelf as well as *Thoſe* who took ſuch Pains to bring him to Chriſt, had that proper Qualification which was required to make a Man a Diſciple of Chriſt; and therefore our Lord pronounced *him* a Member of his Kingdom, and declared to him the Benefit he had in being admitted to it, The Scribes not underſtanding what he meant by thoſe Words—*Thy Sins be forgiven thee*—preſently began to reaſon in their Hearts— *Why doth this Man thus ſpeak Blaſphemies? Who can* forgive Sins *but God only?* Our Saviour, who was not at Liberty to open himſelf on all Occaſions, only ſaid to them, *Whether is it eaſier to ſay to the ſick of the Palſy,* Thy Sins *be* forgiven *thee, or to ſay, Ariſe, take up thy Bed, and walk?* He meant, Does not the One argue a Power and Commiſſion from God, as much as the Other does? *But that ye may know that the* Son of Man *hath Power* on Earth *to* forgive Sins, *He ſaith to the ſick of the Palſy,* Ariſe and take up thy Bed, *and go thy Way into thine Houſe.* ver. 11. Here he declares himſelf to be the *Son of Man, viz.* He that was ſpoken of by the Prophet *Daniel,* to whom the Kingdom of God was delivered; Then he exerts an unqueſtionably *miraculous* Power to *forgive Sins,* on *Earth.* The Promiſe of God to *forgive Sins* was to be made to all that would *enter* into his Kingdom: And all that did comply with the Terms propoſed, *entred* into it. When therefore our Saviour ſaw the Faith of this poor Man, and of his Friends, and ſaid, *Thy Sins be forgiven thee,* it was pronouncing only the Man a Member of his Kingdom, and aſſuring him of the Advantage of being admitted into it. And when he ſaid, the Son of Man had Power *upon Earth* to forgive Sins, —it was declaring that He himſelf in his State of Humiliation, *upon Earth,* had this Power, and could

could exert it upon proper Objects. So that, *Thy Sins be forgiven thee*, or, *Thy Faith hath ſaved thee*; or, *Thou haſt Faith to be ſaved*, and all ſuch like Expreſſions mean no more than this—Thou art a fit Perſon to be, or thou actually art, admitted into the Kingdom of Heaven, and all thy *paſt Sins* are remitted.

To ſhew ſtill clearer that This is all that was meant by our Saviour's *Forgiveneſs of Sins upon Earth*, one muſt obſerve, that when our Lord appeared to the Twelve after his Reſurrection, *He breathed on them and ſaid, Whoſoever* Sins *ye* remit, *they are* remitted *to them: And whoſoever* Sins *ye* retain, *they are* retained. *John* xx. 22, 23. This was a Commiſſion to the Apoſtles to go and preach the Goſpel in all Nations, and to admit all proper Perſons into the Kingdom of God; and *to declare his Righteouſneſs for* the Remiſſion of Sins *that are* paſt *through the Forbearance of God*, Rom. iii. 25. It was in purſuance of this Commiſſion that *Peter* began to call upon the *Jews* to *repent*, and to be *baptized every one of you in the Name of Jeſus Chriſt for the* Remiſſion of Sins. *Acts* ii. 38. They were to be initiated Members of Chriſt's Kingdom upon Earth; and then their *former Sins* were not to be brought to Account, or laid to their Charge, but were *to be blotted out*. The Apoſtles then initiating by Baptiſm all Nations, *Gentiles* as well as *Jews*, into the Kingdom of God, upon the Profeſſion of Faith in Chriſt, and a Readineſs to ſubmit to his Laws, They did *remit the Sins* of all ſo diſcipled. And as to Thoſe who rejected the Council of God, and refuſed to come into the Goſpel when tendred to them, the Apoſtles *retained* them.

The Goodneſs of God is very great, that notwithſtanding the *Revolt* of the *Gentile* World, and the State of *Rebellion* That was in, and not-

withſtanding the Perverſeneſs of the *Jews* in their conſtant Diſobedience to, or Neglect of their Law, yet God accompliſhed what he promiſed, and ſhewed himſelf, *Kind*, *Merciful*, the common *Father* of all; and that no Sinfulneſs, no Unworthineſs in us could make him forget his Goodneſs: And therefore as he had reſolved from the Beginning to ſend his Son into the World, and to *offer Peace* and *Reconciliation*, ſo in the Fulneſs of Times *he ſent* him. He reſolved to *paſs by* all *paſt Offences*, provided Mankind would ſubmit to the Perſon He ſent, and obey for the future the Law of everlaſting Righteouſneſs. This was the Condition offered: But then This is not to be confounded with, or miſtaken for, a *Forgiveneſs of Sins* committed *after Baptiſm*, ſince for theſe we muſt account, and receive the Sentence to be pronounced at the Day of Judgment. We muſt not imagine that there is any thing in Chriſtianity, that will *encourage Sin*; or that will make a future Judgment needleſs. And ſince at that Time we are to *receive the Things done in our Bodies, according to that we have done*, whether it be good or bad, it is certain that *all* Sins are not *remitted*, or *forgiven* through Chriſt, but a Diſtinction will be made among the Profeſſors of Chriſtianity, ſince all are not to be finally happy.

Hence we may ſee the Folly of that Practice in and about *Conſtantine*'s Time, of deferring Baptiſm till the Times of Death, or Times of Hazard and Danger of Death. As if Baptiſm and Faith in Chriſt were the ſame; or were coincident in Point of Time; or what was promiſed to the one, did in all Caſes and Circumſtances belong to the other. And hence many other Miſtakes about *Abſolutions*, and ſuch like *Sorcery*, are eaſily refuted, which I ſhall not in this Place enlarge on.

Fifthly. As the Goſpel declares our Sins forgiven through Chriſt, *Juſtification* naturally and neceſſarily

rily follows. To *juſtify* ſignifies to treat as *Juſt*; or, as if a Man never had offended. In courſe therefore every one who embraced Chriſtianity muſt be conſidered as *Juſt*, all his *paſt Sins* being *remitted*: Nor can he have any other to account for unleſs he ſinned again, and again expoſed himſelf to freſh Evils, and thus made himſelf again a *Child of Wrath*. Accordingly the Apoſtle ſpeaking to the *Corinthians*, ſays, *Know ye not that the* Unrighteous *ſhall not inherit the Kingdom of God. Be not deceived; neither Fornicators—&c. ſhall inherit the Kingdom of God.* Then it follows—*But ye are waſhed; but ye are* ſanctified; *but ye are* juſtified *in the Name of the Lord Jeſus, and by the Spirit of our God.* 1 Cor. vi. 9—11. We are then ſaid to be *juſtified*, when our Sins are not brought to account to us. Now this being at the Time when we believe, and are waſhed, and ſanctified, we are to go on as the Law of Chriſt requires.

We then are *juſtified*, when all the *paſt* Sins of our Lives are overlooked: And if we comply with the Terms of the Goſpel for the future, we ſhall be judged *meet to be Partakers with the Saints in light*. If any one will conſider the *final Acquittance* from Sin in the Day of Judgment, when the Man ſhall be placed in a State of Happineſs, to be more properly *Juſtification*, or *Salvation*, I ſhall not diſpute the Term. But the Scriptures ſpeak of Two diſtinct diſcharges, at Two diſtinct Times under the Term, *Juſtification*: And it is eaſy to ſee, and to diſtinguiſh the One from the Other.

Sixthly. We are ſaid to be *made Righteous* by the Obedience of Chriſt. What is meant by this is, we are treated as Righteous through, or by means of his Obedience. *v.* N° 189. 603. And ſo indeed we muſt be, if we have Forgiveneſs of Sins; if we are juſtified; if we have Peace with God through him. It was *Grace* and Favour in God *freely* and

gratis to declare his Righteouſneſs in the Remiſſion of Sins that are paſt, and to reſtore us to himſelf in ſuch manner as to make us capable of that Inheritance which he has promiſed to us. We made no Advance to Him; but He was graciouſly pleaſed to condeſcend to offer us Terms of Acceptance. *Herein was* Love; *not that We loved God, but, that He loved us, and ſent his Son to be a Propitiation for our Sins.* 1 John ii. 1, 2. iv. 10.

Laſtly. We are *ſanctified* in the Name of the Lord Jeſus, *i. e.* We are *ſeparated* from the World, and all its Follies, Sins, Abſurdities, and are ſet apart from it as the peculiar People of God. And accordingly we are obliged to live as the Diſciples of Chriſt, in full Hopes and Expectation of receiving the Reward of our Labours in the Lord. What the Advantages are at preſent of being the *peculiar People* of God are at large mentioned. N° 839.

Before I finiſh the Obſervations on the preceding Chapter, it may be not improper to take Notice, That there are certain Actions attributed unto Chriſt, which ſeem at firſt to have an *Effect* upon *God*; and to make ſome *Alteration* in Him. Chriſt is ſaid *to put away Sin by the Sacrifice of Himſelf.* Heb. ix. 26. *He is a* Propitiation *for our Sins.* 1 John ii. 2. He is *our High Prieſt in things pertaining to God* to make Reconciliation *for the* Sins *of the* People. *Heb.* ii. 18. *He was* ſacrificed for *us.* 1 Cor. v. 7. Here the Difficulty is, How Chriſt did theſe and ſuch like Things, when God appears ſo *good*, ſo *gracious* in himſelf, and ſo manifeſted his *Love* to us, as to *juſtify us* freely *by his Grace.* Whence is it, that the ſame Actions are aſcribed to both God and Chriſt?

In anſwer to This, let it be obſerved, 1ſt. There are certain Expreſſions made uſe of concerning our Bleſſed Saviour, which, if interpreted in a certain Way may imply that God was *Angry* with his Creatures,

Creatures, and there was a Neceſſity of *Appeaſing* his *Wrath*. He may be ſaid to be that *Holy* and *Juſt* Being, that a proper *Satisfaction* was neceſſarily to be made Him: That Chriſt therefore *dying for* us, and offering himſelf a *Propitiatory Sacrifice* for the Sins of the World, took them away; and thus inclined God to act towards Man in a different manner from what He would have done, had it not been for what Chriſt ſuffered in order to reconcile Him to us. But the Terms of Scripture ſhould be rigidly adhered to: Chriſt is never once ſaid to *reconcile God* to us: Nor is there any mention of *Satisfaction* made to God. It is true that Chriſt is called, ἱλασμὸς, which we render, *the* Propitiation *for our Sins*. But This does not ſignify a *Propitiatory Sacrifice*, but that he was the *Means of reconciling* us to God, and bringing us to a State of Friendſhip with Him againſt whom We had rebelled. He was our High Prieſt, entring into Heaven, the true Holy of Holies, having performed his Father's Will; and ſo covering our former Sins that they will never be brought to account: And as He died, and by his voluntary Death made us Friends with God, He is juſtly ſaid to be *ſacrificed* for us. But for the Meaning of each of theſe Expreſſions, let the Reader conſult the Paſſages referred to, and reconcile them with Others that mention the Attributes of God, and his great *Love* and good Will to Mankind.

2. As to many Paſſages of Scripture, where *Chriſt* is ſaid to *ſave us*, or to *redeem us*; and at the ſame time *God* is called our *Saviour*, or our *Redeemer*,—it is certain, that the ſame Things are attributed equally to Both God and Chriſt. And the Reaſon is, The one acted in perfect Obedience to, and under Commiſſion from the Other. Thus in one Place, *Chriſt*, it is ſaid, *gave himſelf for our Sins*. Gal. i. 4. in another it is ſaid, *He was* de-

livered *for our Offences*, Rom. iv. 25. To reconcile theſe Places no more is intended than that Chriſt *voluntarily* condeſcended to become Man, and to pay a ready Submiſſion even unto Death, according to the Will of his Father. So in ſome Places Chriſt *forgave*, what God *forgave* by Him. *Col.* iii. 13. For the full underſtanding of which, conſider *Matt.* x. 40. *Luke* x. 16. *John* xiii. 20. Thus too the *Grace of God* is frequently called, *the* Grace *of our Lord* Jeſus Chriſt; becauſe it was brought and manifeſted from God by Him. And indeed nothing is more frequent, than where a *Principal* and an *Inſtrumental Cauſe* are concerned, to aſcribe the ſame Effect ſometimes to the One and ſometimes to the Other.

3. Chriſt was the *Mediator betwixt God and Man*: And if a Mediator brings about a Reconciliation between Two Parties, or, if he offers Terms to an Offender, and induces Him to accept them, nothing is more uſual than to attribute to the *Mediator* all the good Things obtained by his Mediation: Eſpecially if He underwent any extraordinary Trouble or Difficulties in order to accompliſh his Ends. Now our Saviour voluntarily quitted the Glory which he had with his Father; and ſuffered great Pains, and at laſt Death itſelf in order to procure Happineſs to Man. When therefore the Happineſs of Man is attributed to Him, or our *Salvation* is aſcribed to His Sufferings or Death, the *next immediate* Step, or what has an *immediate* Connexion *with us* is conſidered, without aſcending to the more remote or firſt Cauſe. Thus when Chriſt is ſaid to *redeem us by his Blood*, or we are ſaid to *have Redemption through his Blood*; or that He *reconciled both* Jews and Gentiles *unto God in one Body by the Croſs*; or We are *juſtified by his Blood*;—In theſe and ſuch like Paſſages, we conſider only what our Mediator *ſuffered*, or *underwent*,

to

to procure us much Good, or the *Means* by which our Salvation was obtain'd *in Fact*. God was graciouſly pleaſed to offer unto Man *Grace* and *Peace*: Our Saviour condeſcended to become incarnate, and to die, in order to make us happy. Now as his Sufferings in order to do us good were ſo great, we attribute to them our Salvation, as they were the Means by which we had Juſtification, Remiſſion of Sins, and all other Benefits of his Paſſion. Juſt as when an Ambaſſador from any Prince brings about any Affair of very great Importance, (ſuppoſe it be the inducing Subjects that are in a *Revolt*, or a *Rebellion* againſt their Sovereign, to accept the Conditions offered to them) we attribute to *Him* what in Reality is originally the *Prince's Goodneſs*: And if ſuch Ambaſſador undergoes Labour and Fatigue, and much Loſs, in order to obtain his Ends, the great and good Effects of his Undertaking are imputed to him, and his good Will, as well as they are to him that ſent him on ſuch Occaſion,

CHAP. VI.

Texts of the New Teſtament which mention either the Death *of Chriſt, or why he died at all, or what was the* End *of his* Dying.

THE Death of Chriſt was one of thoſe great Acts of Providence from which we receive the very greateſt Advantage; and yet it ſeems a Thing not eaſily to be explained. It is natural to aſk, Why the Son of God ſhould *die?* What could be the *End* of his Death? And why did he undergo that *public ignominious* Death? Could not the End of his coming into the World have been ob-

obtained without ſuffering ſuch a Death as he ſuffer'd? The Croſs of Chriſt was always *unto the* Jews *a ſtumbling Block, and unto the* Greeks *fooliſhneſs:* And *we*, who profeſs to believe it to be *the Wiſdom of God*, are too apt to talk *fooliſhly for God*, and to treat this Subject as if we had no Notion of the *moral Attributes* of God. Many conceive a *Satisfaction* made to God, by the *Death* of Chriſt, for the *Sins of the World:* It *expiated* his *Anger*; or it was a Satisfaction to his *Juſtice* and *Holineſs*; or it was ſome How or other, an *Atonement*, or a *Reconciliation* of God to us. Others who diſlike this Doctrine of an *Equivalent*, or a *Compenſation* paid to God for Sin, have conceived the Reaſon of Chriſt's Sufferings and Death to have been for the *Vindication of the Authority of God's Laws*, and to ſhew his Deteſtation of Sin. They think it by no Means an improper Method of *deterring* Mankind from Sin, that God *ſpared not his own Son*, but *ſending his own Son in the Likeneſs of ſinful Fleſh, and for Sin, condemned Sin in the Fleſh.* The principal Texts which mention the *Death* of Chriſt, or the *Ends* of his Death, are theſe which follow.

891. *Matt.* xvi. 21. Jeſus began to ſhew unto his Diſciples, how he muſt go unto *Jeruſalem*, and *ſuffer* many Things of the Elders, and Chief Prieſts, and Scribes, and be *killed*, and be raiſed again the third Day.

892. xvii. 23. They ſhall *kill* him, and the third Day he ſhall be raiſed again.

893. xx. 18, 19. They ſhall condemn him to *Death*, and ſhall deliver him to the *Gentiles* to mock, and to ſcourge, and to crucify him; and the third Day he ſhall riſe again.

894. 28. Even as the Son of Man came not to be miniſtred unto, but to miniſter, and

to

to give his Life a *Ranſom* for many. *v.* N° 51. 445. 756.

895. *Matt.* xxvi. 28. This is my Blood of the New Teſtament, which is ſhed for many for the Remiſſion of Sins. *v.* N° 445, 446.

896. *Mark* x. 45. For even the Son of Man came not to be miniſtred unto, but to miniſter, and to *give his Life* a Ranſom for many. *v.* N° 445. 756.

897. xiv. 24. This is my *Blood* of the New Teſtament, which is *ſhed for many*. *v.* N° 446. 895.

898. *Luke* xviii. 33. And they ſhall *ſcourge* him, and put him to *Death*, and the third Day he ſhall *riſe again*. *v.* N° 891, 892, 893.

899. xxii. 19, 20. This is my Body which is *given* for you. Likewiſe alſo the Cup after Supper, ſaying, This Cup is the New Teſtament in my *Blood*, which is *ſhed* for you.

The Meaning of our Lord is, the Wine in this Cup is the Repreſentation, and proper Memorial of my *Blood* which is *ſhed* for you, to confirm the new Covenant which God has promiſed in the Prophets to make with Mankind. *v.* N° 446. 460.

900. xxiv. 26. *Ought* not Chriſt to have ſuffered theſe things, and to enter into his Glory. *v.* N° 461.

901. 46. Thus it *behoved* Chriſt to *ſuffer*, and to riſe from the Dead the third Day.

Our Saviour's Argument for the Neceſſity of Chriſt's Sufferings, and St. *Paul*'s too, *Acts* xvii. 3. is founded upon the different Characters given of the Chriſt in the Prophets. All ſaw that he was to be a *glorious Prince*; and this the *Jews* had no Controverſy about. But then he was likewiſe to be a *Man of Sorrows*, and *Sufferings*, as he is particularly deſcribed, *Iſa.* liii. He was to be brought as a Lamb to the Slaughter; and to be

cut

cut off out *of the Land of the Living*; when his *Soul was made an Offering for Sin, he ſhall ſee his Seed: He ſhall* prolong his Days; *he ſhall* ſee *of the Travail of his Soul and be ſatisfied,*—THEREFORE *he ſhall divide the Spoil with the Strong*, becauſe *he hath* poured out his Soul unto Death. It is natural to aſk, *How can theſe Things be?* He ſhall be *cut off*, and yet *ſee his Seed!* He was *therefore* to divide *a Portion with the Great, becauſe* he *poured out his Soul unto Death!* To reconcile theſe Contrarieties, or rather appearing Contradictions, Chriſt muſt *needs* have *ſuffered*, and *roſe again from* the *Dead:* Nor is there any other poſſible Scheme to reconcile the differing Characters of the Chriſt. Thus then did Jeſus; and thus were the Scriptures fulfilled; and thus were they *opened* to the *Apoſtles:* And thus it was that St. *Paul* affirmed, that *he ſaid no other things than thoſe which* Moſes *and the* Prophets *ſaid ſhould come.* Acts xxvi. 22.

902. *John* iii. 14, 15. As Moſes *lifted up* the Serpent in the Wilderneſs, even ſo muſt the Son of Man be *lifted* up, that whoſoever believeth in him ſhould not periſh, but have eternal Life. *v.* N°. 470.

903. x. 11. I am the good Shepherd; the good Shepherd *giveth his Life* for the Sheep, *v.* N°. 506.

904. 15. I lay down my Life for the Sheep, *v.* N° 507.

905. 17. Therefore doth my Father love me, becauſe *I lay down my Life*, that I might take it again.

The End and Deſign of our Saviour in *laying down his Life* being here ſaid to be, that *he might take it again.* — This ſeems remarkably to point out, that one End of his going thro' Death was, that he might *riſe again*, and by that Means manifeſt a *future Life*, both in him-

himſelf as Lord of all, and in his Diſciples whom he was to reign over. *v.* N° 510.

906. *John* x. 18. No Man taketh it from me, but I *lay it down* of myſelf. I have Power to *lay it down*, and I have Power to *take it again*. *v.* N° 510. 905.

It was an Act of Will and Choice in Chriſt in this manner to lay down his Life.

907. xi. 50, 51, 52. Nor conſider that it is expedient for us, that one Man ſhould die for the People, and that the whole Nation periſh not. And this ſpake he not of himſelf, but being High-Prieſt that Year, he propheſied that Jeſus ſhould *die for the Nation*; and not for that Nation only, but that he ſhould gather together in one the Children of God that was ſcattered abroad. To *die for the Nation*, is the ſame manner of Expreſſion as to *lay down his Life for the Sheep*, viz. to *ſave*, *protect*, *ſecure from Harm*; for *their Good*, or *Advantage*, by means of *Death* to gather together in one the Children of God. *v.* N° 513.

908. 53. They took Counſel together to put him to *Death*.

909. xii. 32, 33. And I if I be *lifted up* from the Earth will draw all Men to me. This he ſaid, ſignifying what *Death* he ſhould *die*.

910. xviii. 14. Now *Caiphas* was he which gave Counſel to the *Jews*, that it was expedient that one Man ſhould *die for* the People. *v.* N° 513. 907.

911. 37. To this *End* was I born, and for *this Cauſe* came I into the World, that I ſhould *bear Witneſs* unto the Truth.

912. *Acts* iii. 15. And *killed* the Prince of Life, whom God hath raiſed up from the Dead. *v.* N° 557.

The *Leader on* to eternal Life, whom we are to imitate and *follow after*.

913.

913. *Acts* v. 8. And intend to bring this Man's *Blood* upon us.

914. xvii. 3. Opening and alledging, that Chriſt muſt needs have *ſuffered*, and riſen again from the *Dead*. *v.* N° 901.

915. xx. 28. Take heed therefore to yourſelves, and to all the Flock over which the Holy Ghoſt hath made you Overſeers to feed the Church of God, which he hath purchaſed with his own *Blood*. *v.* N° 576.

916. xxvi. 23. That Chriſt ſhould *ſuffer*, that he ſhould be the firſt that ſhould riſe from the Dead.

Εἰ παθητὸς ὁ χριστὸς; that Chriſt was deſigned and deſcribed to be a *ſuffering* Perſon, as well as a *triumphant Prince*; and in conſequence he was to die and to riſe from the dead, in order to ſhew how theſe contrary Characters met in the ſame Perſon. *v.* N° 901.

917. *Rom.* iii. 25. Whom God hath ſet forth to be a Propitiation thro' Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt. *v.* N° 581. 584.

918. iv. 25. Who was *delivered* for *our Offences*, and was raiſed again for our Juſtification.

Our Offences, not any of his *own*, were the true Cauſe why Chriſt was deliver'd up to Death. And as he died on that Account, he was raiſed again to ſhew that we ſhould be treated as if we were juſt, *i. e.* ſhould have all former Sins forgiven us, if we believed in him, and accepted him as our Lord. *v.* N° 587.

919. v. 6. For when we were yet without Strength, in due Time Chriſt died for the ungodly. *v.* N° 590.

920. 8. While we were yet Sinners, Chriſt *died* for us. *v.* N° 591. 592.

921. 9. Much more being now juſtified by his *Blood*, we ſhall be ſaved from the Wrath to come.

The

The Goodneſs of God was ſuch, that whilſt we *Gentiles* were ſuch grievous Sinners, and had ſhewn no Diſpoſition to return to God, but continued in a State of Rebellion againſt him, Chriſt came into the World, and offer'd us *Peace* from God, and even died to bring us to God, and thus to make us happy. If this was the Caſe when we were *Sinners*, *now*, when we are in a State of Juſtification ἐν τῷ αἵματι αὐτοῦ, *by Means of his Death*, or by Means of his Condeſcenſion to come into the World, and to *die*, we may depend upon our being ſecured *againſt all Wrath to come*. *v.* N° 593.

922. *Rom.* v. 10. For if when we were Enemies, we were *reconciled to God* by the *Death* of his Son, much more being reconciled, we ſhall be ſaved by his Life.

If when we were in a State of Enmity and Rebellion againſt God by Idolatry and Vice, he was ſo kind as to offer us *Peace*, and accept our Return, διὰ τοῦ θανάτου, *thro' the Death* of his Son, and he brought about his great Scheme on our Behalf by the *Death* of Chriſt, *now*, that we are made Friends, and admitted into Favour, we may be aſſured, that we ſhall be finally *ſaved*, as he has promiſed, ſince Chriſt is raiſed from the dead, and put in Poſſeſſion of that Life which he has promiſed to us. *v.* N° 322. 594.

923. vi. 3, 4, 5. Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his *Death*. Therefore we are buried with him by Baptiſm into *Death*, that like as Chriſt was raiſed up from the dead by the Glory of the Father, even ſo we alſo ſhould walk in Newneſs of Life. For if we have been planted together in the Likeneſs of his *Death*, we ſhall be alſo in the Likeneſs of his Reſurrection. *v.* N° 924.

924.

924. *Rom.* vi. 9, 10. Knowing that Chriſt being raiſed from the *Dead*, *dieth* no more: Death hath no more Dominion over him. For in that he *died*, he *died* unto Sin once; but in that he *liveth*, he liveth unto God.

The Meaning of this whole Paſſage is—That ſo many as were become the Diſciples of Chriſt, were made ſo that they might avoid that which was the Cauſe of his *dying*, viz. Sin. They ſhewed by their being buried under Water at Baptiſm, that they were dead to Sin; and by their coming out of the Water, that they would be like new born People, free from Sin, and would for the future *walk in Newneſs of Life*. For if we have been συμφυτοι, *grafted and firmly united together* in a Likeneſs of his *Death*, ſo ſhall we be in a Likeneſs of his Reſurrection. For as Chriſt once ſubmitted to Death, juſt as if he had been under the Dominion of Death, yet being raiſed from the dead dieth no more, ſo ſhould we who have died to Sin, Sin no more. And as he now being raiſed from the Dead liveth unto God, ſo ſhould we who are raiſed to Life, live unto God, looking unto Jeſus the Giver of eternal Life. *v.* N° 606.

925. viii. 3. God ſending his own Son in the Likeneſs of ſinful Fleſh, and for Sin, condemn'd Sin in the Fleſh. *v.* N^R 174. 189. 615.

926. 32. He that ſpared not his own Son, but *delivered him up for us* all, how ſhall he not with him alſo give us all Things. *v.* N° 617.

927. xiv. 9. For to this End Chriſt both *died*, and roſe, and revived, that he might be Lord both of the Quick and Dead. Εἰς τοῦτο, *for this End*; with a View to this.

928. 15. Deſtroy not him with thy Meat, for whom Chriſt died. *v.* N° 644.

ὑπὲρ

ὑπὲρ οὗ, *for whom*, i. e. Upon whoſe Account, for the ſake of whom; for whoſe Advantage. *v.* N° 623.

929, 1 *Cor.* v. 7. For even Chriſt our Paſſover is ſacrificed for us. *v.* N° 640.

930. 1 *Cor.* viii. 11. And through thy Knowledge ſhall the weak Brother periſh, for whom Chriſt died. *v.* N° 928.

931. xi. 24, 25. This is my Body which is *broken for you*.—After the ſame Manner alſo he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my *Blood*. *v.* N° 446. 645. 899.

932. 26. For as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's *Death* till he come.

933. xv. 3. For I delivered unto you firſt of all—how that Chriſt *died for our Sins*. *v.* N° 623. 646.

934. 2 *Cor.* v. 14, 15. For the Love of Chriſt conſtraineth us, becauſe we thus judge, that if one *died for* all, then were *all dead*. And that he *died for all*, that they which live, ſhould not henceforth live unto themſelves, but unto him who died for them, and roſe again. *v.* N° 376. 661.

935. 21. For he hath made him to be *Sin* for us, who knew no Sin, that we might be made the Righteouſneſs of God in him. *v.* N° 189. 596. 665.

936. *Gal.* i. 4. Who *gave himſelf for* our *Sins*, that he might deliver us from this preſent evil World, according to the Will of God and our Father. *v.* N° 671.

By *delivering us from this preſent evil World*, the Apoſtle means, that He might *ſanctify* us, make us *holy*, not to be *again entangled* in the Sins of the

World, and *ſave* us from the Wrath due to what is paſt. *v.* N° 949.

937. *Galat.* ii. 20. I am *crucified* with Chriſt; nevertheleſs I live, yet not I but Chriſt liveth in me. And the Life which I now live in the Fleſh, I live by the Faith of the Son of God, who loved me and *gave himſelf for me.* *v.* N° 587. 671. 676.

938. 21. I do not fruſtrate the Grace of God; for if Righteouſneſs come by the Law, then Chriſt is dead in vain. *v.* N° 677.

939. iii. 13. Chriſt hath redeemed us from the Curſe of the Law, being made *a Curſe for us*; for it is written, Curſed is every one that hangeth on a Tree. *v.* N° 679.

940. *Eph.* i. 7. In whom we have Redemption through his *Blood*, the Forgiveneſs of Sins, according to the Riches of his Grace. *v.* N° 100. 200. 693.

941. ii. 13. But now in Jeſus Chriſt, ye who were ſometimes far off, are made nigh by the Blood of Chriſt. *v.* N° 386.

942. 16. That he might reconcile Both unto God in one Body *by the Croſs*, having ſlain the Enmity thereby. *v.* N° 700.

943. v. 2. Walk in Love, as Chriſt alſo hath loved us, and hath given himſelf for us an Offering, and a Sacrifice to God for a ſweet ſmelling Savour. *v.* N° 708.

944. 25, 26, 27. Even as Chriſt alſo loved the Church, and *gave himſelf for it*, that he might *ſanctify* and cleanſe it with the waſhing of Water, by the Word, that he might preſent it to himſelf a glorious Church, not having Spot, or Wrinkle, or any ſuch thing, but that it ſhould be holy and without Blemiſh. *v.* N° 712. 936. 949.

945.

945. *Phil.* ii. 8. He humbled himſelf and became obedient to *Death*, even the Death of the Croſs. *v.* N° 718.

946. iii. 10. That I may know him, and the Power of his Reſurrection, and the Fellowſhip of his *Sufferings*, being made conformable to his Death.

947. *Col.* i. 13, 14.—And hath tranſlated us into the Kingdom of his dear Son, in whom we have Redemption *through his Blood*, even the *Forgiveneſs of Sins*. *v.* N° 443. 693. 727.

948. 20. And having made *Peace* through the *Blood of his Croſs*, by him to reconcile all unto himſelf.

As in the Epiſtle to the *Philippians*, c. ii. 8. it is, —*He became obedient to* Death, *even the* Death of the Croſs, θανάτου σταυροῦ, ſo here it is, αἵματος σταυροῦ, *the* Blood *of the* Croſs, *i. e.* the Blood ſhed on the Croſs. This eminent Act of Obedience and Submiſſion in our Saviour to *Death*, even that *ignominious Death* upon the Croſs, and his ſhedding his Blood upon it in the Manner he did, was the Means made uſe of by God to *bleſs* the World, and to reconcile all Things to himſelf.

949. 21, 22. And you who were ſometimes alienated, and Enemies in your Mind by wicked Works, yet now hath he reconciled in the Body of his Fleſh through *Death*, to preſent you holy and unblameable and unreproveable in his Sight.

The Apoſtle is ſpeaking of the *Coloſſians* as *Gentiles*, who πότε, *formerly*, were alienated from God, and Enemies to him, but *now* were reconciled by our Saviour's taking a *Body of Fleſh*, i. e. becoming incarnate, and appearing in the Likeneſs of Man, and dying as he did, in order to preſent them *holy*, *unblameable*, *unreproveable*, *i. e.* Juſt before God. They were not to relapſe into Sin, after their Converſion to Chriſt, but were to continue in the Faith,

ſteady, well grounded. *v.* N° 693. 700. 712. 936. 944.

950. 1 *Theſſ.* v. 9. 10. For God hath not appointed us to Wrath, but to obtain Salvation by our Lord Jeſus Chriſt, who *died for us*, that whether we wake, or ſleep, we ſhould live together with him. *v.* N° 744.

The End of Chriſt's *dying for us* was, that all who are the Children of Light, or the Children of the Day, ſhould behave themſelves right; and be *ſober*; guarding themſelves with Faith and Love, and the Hope of Salvation by Chriſt, who died that his Diſciples might live together with Him. *v.* N° 472. 648.

951. *Tit.* ii. 14. Who gave himſelf for us, that he might redeem us from all Iniquity, and purify unto himſelf a peculiar People zealous of good Works. *v.* N° 766. 936.

952. *Heb.* ii. 9. But we ſee Jeſus, who was made a little lower than the Angels, for the *Suffering of Death* crowned with Glory and Honour, that he by the Grace of God ſhould taſte Death for all Men. *v.* N° 770.

We ſee Jeſus, who was for a little Time placed in a Condition inferior to that of Angels,— We ſee him, on account of, and as a Reward for his Suffering *Death*, crowned with Honour and Glory. In this great Scheme of Providence that God's Grace and Favour might be ſhewn to all Men, *i. e.* to both *Jew* and *Gentile*, God ſo ordered it that Jeſus ſhould taſte *Death*.

953. 10. For it became him for whom are all things, and by whom are all things, bringing many Sons unto Glory, to make the Captain of their Salvation perfect thro' *Sufferings*. *v.* N° 771.

954. 14, 15. For as much then as the Children are Partakers of Fleſh and Blood, he alſo likewiſe took Part of the ſame, that thro' Death

Death he might deſtroy him that had the Power of *Death*, that is the Devil. And deliver them who, through Fear of Death, were all their Lifetime ſubject to Bondage. *v.* N° 773.

Here are Two Reaſons aſſigned, why Chriſt ſhould become incarnate, and ſhould *die*. 1. Mankind was made up of *Fleſh and Blood*: Therefore it was fit that Chriſt alſo ſhould be *made Fleſh*, and that he ſhould *die* too, that He might ſhew that *Death* had no Dominion over *Him*; nor would it have over thoſe whom He came to deliver from the Subjection of *Death*. Men were naturally ſubject to Death as born of mortal Parents: Now God intended to ſhew that *Death*, and He that had the *Power of Death*, and brought it into the World, were to be ſubdued and deſtroyed by *Fleſh and Blood*. And whereas Thoſe who were *ſubject* to *Death* were, during their whole Lives, always in Fear of that Evil, God was pleaſed to make manifeſt to all, that they might *live*, and have *eternal Life*, as Chriſt *lived*, and would live *for ever*, being raiſed from the Dead.

955. *Heb.* ii. 17, 18. Wherefore in all things it behoved him to be made like his Brethren, that he might be a merciful and faithful High Prieſt in things pertaining to God, to make *Reconciliation* for the Sins of the People. For in that he himſelf hath *ſuffered* being tempted, he is able to *ſuccour* them that are tempted. *v.* N° 775.

956. v. 8. Though he were a Son, yet learned he Obedience by the things which he *ſuffered*. *v.* N° 779.

957. vii. 27. Who needed not daily, as thoſe High Prieſts, to offer up Sacrifice firſt for his own Sins, and then for the People's; for this he did once, when he offered up himſelf. *v.* N° 787. 788.

958. *Heb.* ix. 12. By his own *Blood* he entred in once into the holy Place, having obtained eternal Redemption for us. *v.* N° 804.

959. 14. How much more ſhall the *Blood* of Chriſt, who through the eternal Spirit offered himſelf without Spot to God, purge your Conſcience from dead Works to ſerve the living God. *v.* N° 804.

960. 15, 16. And for this Cauſe he is the Mediator of the New Teſtament [or Covenant] that by Means of *Death* for the Redemption of Tranſgreſſions that were under the firſt Teſtament [Covenant] they which are called might receive the Promiſe of eternal Inheritance. For where a Teſtament is, there muſt alſo be the Death of the Teſtator. *v.* N° 805—808.

961. *Heb.* ix. 26. But now once in the End of the World hath he appeared to *put away Sin* by the Sacrifice of Himſelf. *v.* N° 812.

By a voluntary giving up himſelf to *Death*, or by his Obedience even to *Death*, he made Sin not to have any Power to hurt us, or to keep us under its Dominion. He gave us eternal Life, having done all that God required him to do to *put away Sin.*

962. 28. So Chriſt was once offered to bear the Sins of many. *v.* N° 813.

963. x. 10. By the which Will we are ſanctified, through the *Offering of the Body* of Jeſus Chriſt once for all. *v.* N° 817.

964. 12. But this Man after he had offered one Sacrifice for Sins for ever ſat down on the right Hand of God. *v.* N° 818.

965. 14. For by one *Offering* he hath perfected for ever them that are *ſanctified. v.* N° 817. 819.

966. 19. 20. Having therefore Boldneſs to enter into the Holieſt by the *Blood* of Jeſus, by

a

a new and living Way which he conſecrated for us through the Veil, that is to ſay, his Fleſh, *v.* N° 821.

Having therefore the Liberty to enter into Heaven, through Chriſt's taking *Fleſh*, and becoming in that State obedient unto *Death*, and thus opening the Way for us, let us not refuſe to follow him into this Sanctuary.

967. *Heb.* x. 26. For if we ſin willfully, after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins. *v.* N° 823.

968. xii. 2. Who for the Joy that was ſet before him, endured the *Croſs*, deſpiſing the Shame, and is ſet down at the right Hand of the Throne of God. *v.* N° 826.

969. xiii. 12. Wherefore Jeſus alſo, that he might *ſanctify* the People with his own *Blood*, ſuffered without the Gate. *v.* N° 828. 949.

970. 1 *Pet.* i. 2,3. *Peter* an Apoſtle of Jeſus Chriſt, to the Strangers Elect, according to the Foreknowledge of God the Father, through Sanctification of the Spirit unto Obedience, and *ſprinkling of the Blood* of Jeſus Chriſt, Grace unto you, and Peace be multiplied. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant Mercy hath begotten us again unto a lively Hope by the Reſurrection of Jeſus Chriſt from the *dead*. *v.* N° 832.

971. 18, 19. For as much as ye know, that ye were not redeemed with corruptible things, as Silver and Gold, from your vain Converſation,—but with the *precious Blood of Chriſt*, as of a *Lamb without* Spot, and Blemiſh. *v.* N° 693. 756. 836. 958.

The Gentile World was bought unto God by the *precious Blood of Chriſt*, who condeſcended to die in order to *ſanctify* them, and make them appear

without Spot, Holy as he who bought them, and He to whom they were bought is *Holy*. *V.* ver. 15, 16.

972. 1 *Pet.* ii. 21. For even hereunto were ye called, becauſe Chriſt alſo *ſuffered* for us, *leaving us an Example*, that we ſhould follow his Steps.

973. 24, 25. Who his own ſelf *bear our Sins* in his own Body on [or to] the Tree, that we being dead unto Sins ſhould live unto Righteouſneſs; by whoſe *Stripes* ye were *healed*; for ye were as Sheep going aſtray. *v.* N° 442.

974. iii. 18. For Chriſt alſo hath once *ſuffered for* Sins, the Juſt *for* the Unjuſt, that he might bring us to God; being put to Death in the Fleſh, but quickned by the Spirit. *v.* N° 587. 590. 844, 918.

975. iv. 1. For as much then as Chriſt hath *ſuffered for us in the Fleſh*, arm yourſelves likewiſe with the ſame Mind; for he that hath ſuffered in the Fleſh hath ceaſed from Sin. *v.* N° 846.

976. 1 *John* i. 7. The Blood of Jeſus Chriſt his Son cleanſeth us from all Sin. *v.* N° 693. 700. 802. 850.

977. ii. 2. And he is the *Propitiation* for our Sins, and not for our's only, but alſo for the Sins of the whole World. *v.* N° 851.

978. iii. 16. Hereby perceive we the Love of God, becauſe *He laid down his Life* for us. *v.* N° 858.

979. iv. 10. Herein is Love, not that we loved God, but that he loved us, and ſent his Son to be a *Propitiation* for our Sins. *v.* N° 851. 860. 861.

980. v. 6. This is he that came by Water and *Blood*, even Jeſus Chriſt; not by Water only, but by Water and *Blood*.

981,

981. *Rev.* i. 5, 6. Unto him that loved us, and waſhed us from our Sins in *his own Blood*, and hath made us Kings and Prieſts unto God and his Father. *v.* N° 872. 881.

982. 18. I am he that liveth and was *dead*; and behold I am alive for evermore. *v.* N° 873.

983. v. 6. And I beheld, and lo in the midſt of the Throne, and of the four Beaſts, and in the midſt of the Elders ſtood a *Lamb* as it had been *ſlain.*

984. 9. And they ſung a new Song, ſaying, Thou art worthy to take the Book, and to open the Seals thereof: For Thou waſt ſlain, and haſt redeemed [bought] us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation. *v.* N° 879.

Ye are bought with a Price, *and ye are not your own*, 1 Cor. vi. 19, 20. vii. 2, 3. The Expreſſion is taken from the Cuſtom of *buying* Slaves to and for their reſpective Maſters. Hence Chriſt is ſaid to have *bought* us to God, by his *Blood.* *v.* N° 643. 879.

985. 12. Worthy is the Lamb that was *ſlain*, to receive Power, *&c.*

986. vii. 14. Theſe are they that came out of great Tribulation, and have waſhed their Robes, and made them white in the *Blood of the Lamb.* *v.* 872. 881.

987. xii. 11. And they overcame him *by the Blood* of the Lamb, and by the Word of their Teſtimony: And they loved not their Lives unto Death.

988. xiii. 8. The Lamb ſlain from the Foundation of the World. *v.* N° 234. 249. 884.

OBSERVATIONS *on the Paſſages of Scripture cited in the Sixth Chapter.*

IT is not perhaps eaſy for us, weak, and ſhort-ſighted, and ignorant as we are, to enter into the Reaſons why the *Son of God* ſhould become incarnate, and be *made Fleſh*; and then in That State ſhould not only *ſuffer many* things in Poverty and Diſtreſs, but ſhould die; and not only *die*, but die a *Public* Death, attended with all thoſe ignominious Circumſtances which have made him ſo much contemned by both Jews and Gentiles. The general Difficulty is encreaſed by a miſtake of many *unſcriptural* Expreſſions, which in courſe have introduced *unſcriptural* Notions. Hence have aroſe the Doctrine of a certain *Satisfaction*, or Equivalent, or Compenſation, paid to God for the Sins of the World. Hence the Notion of a *vicarious Subſtitution*; and of a *Puniſhment* which our Saviour underwent, in order to *atone* and to *appeaſe* an Angry God. It has been thought neceſſary in order to account for ſome Expreſſions of Sacred Scripture, to aſſert a *Subſtitution* of our Lord to ſuffer in *our ſtead*; and This has been deemed neceſſary that *infinite Juſtice* and *Holineſs* may be *ſatisfied*; and by that means that the Great God and Father of all may be rendred *propitious* and *merciful* to his Creatures, who having ſinned, repent and return to their Duties. For without ſuch *Suffering* in our kind *Saviour*, *Repentance* had had *no Efficacy*, nor would God have accepted the penitent Offender.

There have been thoſe who have endeavoured to explain or illuſtrate this Notion from the *Analogy* of Things. They argue, That if a Man through Exceſſes or Debauches contracts an ill Habit of Body, and in conſequence of That, *ſuffers* great *Pains*

Pains and *Diſorders*, his ſubſequent *Repentance*, be it ever ſo ſincere, may be of no Service or Uſe: The Pains continue the ſame, and his *Prayers* and *Tears* alter not that ill Conſtitution he has acquired. Juſt ſo it may be in caſes of *Sins*: They may as naturally draw on *Affliction* to the Soul, as Exceſſes do *Pains* to the Body. And as *Repentance* in the one caſe does not ſignify, or is of no availance with God to remove them, ſo in the Other caſe you cannot have any reaſon to think, that God will regard the *Repentance* of the *Sinner*, or remove the Puniſhment annexed to Sin.

This ſtrange way of Reaſoning, ſo fatal in its Conſequences, is founded upon Two Principles, neither of which is true. The *Firſt* is, that *Sufferings* and *Puniſhments* are the ſame. Whereas *Suffering* does not imply *Puniſhment*, though Puniſhment implies Suffering: Nor do the natural Effects or Conſequences of Action come properly under the Notion of *Puniſhment*; for That implies always ſomething Poſitive and Additional to mere natural Effects. Should a *Child* burn itſelf; or ſhould a Man going upon his lawful Buſineſs, be wounded or killed by a Tile falling from a Houſe, *Both* would ſuffer *Pain*, but neither could with any Propriety be ſaid to be *Puniſhed*, becauſe neither had been guilty of any *Fault*. Natural Cauſes operate conſtantly and uniformly whether Fault be committed, or Guilt contracted or not: But in the caſe of *Puniſhment*, there muſt be *Fault* and *Guilt*. What therefore happens equally to the *Guilty* and *not Guilty*, ought never to be conſidered or treated as *Puniſhment*: Or if ever it be ſo conſidered, it muſt introduce the utmoſt Impropriety and Confuſion.

The *Second* Principle which is here ſuppoſed, is, That we cannot be certain that God will accept, or pardon the *Repenting* Sinner. It is true that God *will not*, if he has fixed Suffering to Sin as a *Natu-*

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ral Effect. But then it follows, that God is not a *Merciful* Being, if he never *ſhews Mercy*. For he that never exerciſes *Mercy* to proper Objects, but fixes *Puniſhment* to *Sin* as he fixes *Pain* to every *Wound*, is not *kind* or *merciful*, but *exact* in demanding his Debt, and if he forgave any Treſpaſs it would be as miraculous, as making a Man inſenſible to *Bruiſes* and *Wounds*. But

It is not my Deſign to examine what the Scriptures have not ſaid, but to ſhew what They *have ſaid* concerning the *Death* of Chriſt. And

Firſt, There are very many Paſſages which mention the *Death*, or the *Blood* of Chriſt; and to the One or the Other of Theſe are imputed 1. Remiſſion, or Forgiveneſs of Sin. 2. Juſtification. 3. Reconciliation to God. 4. Redemption. 5. Purging our Conſciences from dead Works. 6. Sanctification. 7. Bringing us to God. 8. Cleanſing us from Sin. 9. Waſhing us from Sin. 10. Aboliſhing the Law of Commandments.

1. Matt. xxvi. 28. Rom. iii. 25. Col. i. 14. Heb. ix. 26. Eph. i. 7.

2. Rom. v. 9.

3. Rom. v. 10. Eph. ii. 16. Col. i. 20, 21, 22.

4. Gal. iii. 13. Eph. i. 7. Col. i. 14. Tit. ii. 14. Heb. ix. 12. 1 Pet. i. 18, 19.

5. Heb. ix. 14.

6. Eph. v. 25, 26. Heb. x. 14. xiii. 12. 1 Pet. i. 2.

7. Heb. ii. 10. 1 Pet. iii. 18.

8. Eph. v. 26. 1 John i. 7. Tit. ii. 14.

9. Rev. i. 5. vii. 14.

10. Eph. ii. 15, 16.

In all theſe Places we are told only a certain *Fact*, that through the *Death* or *Blood* of Chriſt, theſe Benefits have accrued to the World. But then it is *not ſaid*, *How* the *Blood* or *Death* of Chriſt produced theſe Effects. It is not ſaid, that the Blood

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of Chriſt was ſhed as an *Equivalent* for the Sins of the whole World; nor that it was done to *ſatisfy* God's *Juſtice*; nor that it was to *appeaſe* God's Anger; nor that it was to make an *Atonement* to God; nor that it was to render *Repentance* of the *Efficacy* that it has; no, nor to *vindicate the* Authority *of God's Laws*. And ſince *None* of theſe things are any where in the New Teſtament expreſsly aſſerted, a Sincere Chriſtian may juſtly look upon all theſe Notions as ſo many *mere Hypotheſes* to account for That great Scheme of Providence in the Death of the Meſſiah. They are I ſay *mere Hypotheſes*. For were any of them the true Scheme of the Goſpel, one would naturally imagine that either the Evangeliſts, or ſome or other of the Writers of the Epiſtles, would have *expreſsly* mentioned ſuch Notion. But inſtead of That, there are no ſuch *Terms* throughout the whole New Teſtament, as Men have been forced to invent in order to expreſs their Notions by.

Secondly. We may obſerve, that in a great many Texts of Scripture, Chriſt is ſaid to *die* for *us*, to have *laid down his Life* for *us*: for *his Sheep*; for *All*; for *Many*; for *our* Offences; for *the Ungodly*; to *give himſelf* for us; *to have ſuffered* for us; *to give his Life a Ranſom for* many; to *ſhed his* Blood for *many*; *to die* for *the People*, for *the weak Brother*; for *the Church*: to *taſte Death* for *every Man*; *to ſuffer* for Sins, for *the Unjuſt*. Notwithſtanding this Expreſſion occurs ſo very frequent, yet it is not clear or determinate, nor is it eaſy to fix the preciſe Meaning of the Prepoſition, FOR. The Reaſon is, that That Word is commonly uſed in ſeveral Senſes, and ſignifies, *on account of*, *by reaſon of*, *for the good of*, *on Occaſion of*, *inſtead of*, *in lieu of*. When therefore it is ſaid, that Chriſt *died for*, or *laid down his Life* for, or *ſhed his Blood* for us, or *for many*, or *for the Ungodly*, &c. it is very

very good Senſe to underſtand ſuch Expreſſions as ſignifying, *for the Good* of ſuch or ſuch: And ſo it is to underſtand it as ſignifying, *in lieu of*, or *inſtead of* ſuch, as this implies a *vicarious Subſtitution*. What I mean is. That the Prepoſition *For*, or ὑπὲρ being uſed in ſuch Variety of *Senſes*, not only in our Own Language, but in the Original, you cannot determine the preciſe Meaning of that Term, without taking in many other Circumſtances.

Let us therefore proceed a Step further. Chriſt is ſaid *to give his Life* a Ranſom for many; to *be a* Propitiation for *us*; to *give himſelf a* Sacrifice for us; *to be* ſacrificed for us; to *give himſelf* for us *an* Offering *and a* Sacrifice *of a Sweet ſmelling* Savour; to *have appeared to put away Sin* by the Sacrifice of Himſelf; *to have offered one* Sacrifice for Sins; to *have had his* Blood ſprinkled; and by his Blood *to have entered into the* Holy Place, *having obtained eternal Redemption for us*: When theſe and ſuch Expreſſions occur, do they not plainly ſay that Chriſt was ſacrificed *in our Stead?* Was there not a clear *Vicarious Subſtitution* of him *in our Place?* We were certainly worthy of Death on account of our Sins; and if He *died for us*, was not our Guilt transferred on his Head? And did he not by this Means *reconcile* God to Man, and *appeaſe* his Wrath? Such ſort of Expiatory Sacrifices are frequently mentioned in *Profane* Writers, where one Man had the Sins of whole Communities *transferred* upon his Head; and thus an *Atonement* was made, and the *Anger* of the Deity *averted*. And hence it is ſuppoſed to be eaſy to underſtand all thoſe Places where it is ſaid, that Jeſus *ſhould* die *not only* For *the* Jews, *but* For all Mankind: It was thus that he gave his Life a *Ranſom*; that he *redeemed* us with his *Blood*; that he *bought us* with a *Price*; and that he was *made* Sin, *i. e.* a *Sin offering* for us.

I ſhall not here repeat what has been *obſerved* in the preceding Chapter, or in the *Notes* upon the Texts where theſe Expreſſions occur. If the Heathen World had ſuch expiatory Sacrifices, where the Sins of one were transferred upon another, nothing of that Sort is ever mentioned in the ſacred Writings. And it muſt always be remembered, that God is in himſelf good, kind, merciful, and was not *made* ſo by the Death of Chriſt. It appears that he loved us *antecedent* to the *Death* of Chriſt, and was deſirous to ſhew his Love by *ſending his Son into the World.* Nor is it once ſaid, that Chriſt did any ways *reconcile God* to Man, or that he *appeaſed* God, or made any *Atonement* to God, (except where by a Miſtake, καταλλαγὴ, is once miſtranſlated ſo, *Rom.* v. 11.) but always that he reconciled Man to God.

It is true, that Chriſt is called a *Sacrifice*, and ἱλασμὸς, a *Propitiation*; and ſacrifical Terms are frequently made Uſe of concerning him. But none of them imply a *vicarious Subſtitution*, becauſe there was no ſuch thing under the *Jewiſh* Law, how frequent ſoever *Sacrifices* are mentioned under that Diſpenſation: nor did even *propitiatory Sacrifices* imply any ſuch Notion. It is a Miſtake to think, that a Lamb or a Bullock were appointed by God to be ſlain *in lieu of* the Offender, or *inſtead of* the Sinner. Whatever Inſtances of this Sort may occur in Heathen Writers, yet in the Law and the Prophets, we find not a ſingle Inſtance where any Sacrifice was to be offered on ſuch Occaſion.

It is admitted, that God may appoint whatever Means of Pardon and Reconciliation he thinks fit. But then in the Reconciliation of the World thro' Chriſt, we are told expreſly, that he *juſtified* it *freely*, and by his *Grace*, and to *the Praiſe of the Glory of his Grace*, Eph. i. 6. No *Equivalent* therefore,

fore, no *Compenſation* was given, becauſe our Redemption proceeded of pure *Favour*. And therefore the Reaſon of the Word *Sacrifice* as applied to Chriſt, is eaſily to be ſeen from the Nature of Sacrifices.—They were the known Symbols of Friendſhip and Reconciliation; and where Friendſhip was broken, it was the known Cuſtom of *renewing* it, by eating and drinking at the ſame Table. Now as Sacrifices were the Means of reſtoring loſt *Friendſhip* between God and the Offender, hence that Term was applied to Chriſt, who condeſcended to lay down his Life for this End. Our Saviour reconciling the World to God, and teaching them Repentance, and making them advance towards him, and by this Means bringing them to God, and making them *Friends* at the Expence of his *Life*, is properly ſaid to be *ſacrificed for us*, to *give himſelf* an Offering and a Sacrifice *of a ſweet ſmelling Savour*; and to be *made Sin*, i. e. to be treated as a Sinner, *for us*. And hence it appears, that when our Saviour is ſaid to die *for us*, or *for the World*, or *for the Unjuſt*, or in general, wherever that Prepoſition is uſed, it cannot ſignify, *in lieu of*, or *inſtead of*, but it always ſignifies, *on Account of*, or *for the Benefit and Advantage of*, thoſe, for whom he ſuffer'd or died, or the *End* which he propoſed by that Means.

Thirdly, If we conſider the State of the World when our Saviour appeared, it is plain, that the *Jews* were the peculiar People of God, and had great Advantages over all the reſt of Mankind, by having the Oracles of God committed to them. The reſt of Mankind, by having revolted from the one God and Father of all, were in a State of Enmity to him: They were the profeſſed Servants of other Gods; and conſequently were in a State of Diſobedience and Rebellion againſt the Creator of all Things. Now Chriſt by becoming Man,

Man, and taking Fleſh and Blood, and becoming obedient unto Death, did, and ſuffered whatever it was that was the Will of God, in order to reconcile the World unto God. And as his Death was the great Inſtance of his Obedience to his Father's Will, hence thoſe Things are attributed to that which his Condeſcenſion to Death would naturally produce. Thus e. g. *His* Blood *was* ſhed for *the* Remiſſion *of* Sins,—He not only confirmed the Truth of the Covenant by which a Promiſe was made of the Forgiveneſs of Sins, but he condeſcended to *die*, or to *ſhed his Blood*, that we might have the Remiſſion of our Sins. When we are ſaid to be *juſtified by his Blood*, ἐν τῷ αἵματι, the Meaning is, that by, or thro' his Condeſcenſion to Death, we are treated as if we never had offended. In the ſame Manner, we are *reconciled to God*; we *are* redeemed *from the Curſe of the Law*, i. e. by his coming into the World, and going thro' with what he undertook for us, we are brought to a due Senſe of our Duty to God, and are juſtified by Faith. When Chriſt is ſaid to *purge* us from our Sins, or his *Blood* to *cleanſe us from all Sin*,—it is, that he by his voluntary Submiſſion to *Death* for our Sakes, has *removed*, *taken away*, put an End to them, ſo that we had no Reaſon to fear any Evil from what we had been guilty of. Indeed whatever Advantage Mankind reaps from Chriſt, may be attributed to his *Death*; becauſe his *Death* was the great and eminent Act of his Obedience and Submiſſion to his Father; and in *that*, all was finiſhed that was to be finiſhed upon Earth. For as to his Reſurrection and Aſcenſion, they are not to be conſidered as Acts of Obedience, or Compliance, but as the Beginnings of Reward, or the taking Poſſeſſion of his Kingdom: And from thence Confirmation of the Truths of what he ſaid or did for us.

Fourthly, It will be requiſite to put together the Texts which mention the Ends of Chriſt's *Death*, which are theſe.

Even as the Son of Man came not to be miniſtred unto, but to miniſter, *and to* give his Life a Ranſom for many. *Matt.* xx. 28 *Mark* x. 45.

I, if I be lifted up will draw all Men to me. *John* xii. 32.

The Son of Man muſt be lifted up, *that whoſoever believeth in him ſhould not periſh but have* eternal Life. *John* iii. 14, 15.

He died for all, that *they which live, ſhould not henceforth* live unto themſelves, *but to him that died for them, and roſe again.* 2 Cor. v. 15.

He gave himſelf for our Sins, *that he might deliver us from this preſent evil World.* Gal. i. 4.

Chriſt hath redeemed us from the Curſe of the Law, *being made a Curſe for us.* Gal. iii. 13.

We have Redemption thro' his Blood, *the Forgiveneſs of Sins, according to the Riches of his* [God's] Grace. *Eph.* i. 7. *Col.* i. 14.

He gave himſelf for it, [the Church] *that he might* ſanctify *and* cleanſe it, *and preſent it to himſelf without Spot or Wrinkle.* Eph. v. 25, 26, 27.

And you [Gentiles] *hath he* reconciled *in the* Body *of his* Fleſh thro' Death, *to preſent you holy and unblameable, and unreproveable in his Sight.* Col. i. 21, 22.

He is our Peace, *who hath made both* [Jew and Gentile] *one,—having aboliſhed* in his Fleſh *the* Enmity—*and that he might reconcile both unto God in one Body by the Croſs.* Eph. ii. 14. 16.

God hath not appointed us to Wrath, *but to obtain* Salvation *by our Lord Jeſus Chriſt, who* died for us, *that whether we wake or ſleep, we ſhould live together with him.* 1 Theſſ. v. 10.

Thou

Thou haſt redeemed us unto God by thy Blood. *Rev.* v. 9.

Who his own ſelf bare our Sins in his own Body on the Tree, that we being dead to Sin ſhould live unto Righteouſneſs, by whoſe Stripes *ye were* healed. 1 *Pet.* ii. 24.

He himſelf took Part of the ſame, [Fleſh and Blood] *that thro'* Death *he might deſtroy him that had the Power of* Death, that is, the Devil. *Heb.* ii. 14.

And deliver *them who thro' Fear of* Death *were all their Life-time ſubject to* Bondage. *Heb.* ii. 15.

And for this Cauſe *he is the Mediator of the New Teſtament, that by Means of* Death—*they which are called might receive the Promiſe of eternal Inheritance.* Heb. ix. 15.

Chriſt ſuffered for us, *leaving us an* Example *that we ſhould follow his Steps.* 1 Pet. ii. 21.

Theſe, if I do not miſtake, are the principal Texts, wherein the Ends of Chriſt's Sufferings and Death are mentioned. And theſe will eaſily explain all thoſe Paſſages in which he is ſaid to ſuffer or die *for* us. It was *on our Account*; *for our Good*; that he might bring us to *eternal Life*; that he might *ſanctify* us; *reconcile us to God*; *heal* us; *deſtroy* him *that had the Power of Death.* Were not theſe the great Ends, it may ſeem ſtrange that no other ſhould be mentioned. Whence is it that there is no ſuch Thing ſo much as once ſaid, that he *reconciled God* to us; or that he *ſatisfied* God's *Juſtice* or *Holineſs*, or that he *vindicated the Authority of God's Laws?* Whence is it, that he is never once ſaid to make *Repentance of Efficacy* with God? The Truth is, theſe are Inferences from ſome particular Words, or Phraſes, that occur, upon which alone a whole Syſtem is built, without taking into Conſideration other Paſſages, which ought to be jointly conſidered.

There is indeed another *End* mentioned in Scripture of our Saviour's Condeſcenſion to *Death*; and that is, that he might *obtain the Reward* which was deſigned for, and given to him. St. *Paul* has urged this Topic in his Epiſtle to the *Philippians*; which, when compared with what is ſaid *Heb.* xii. 2. ſhews us the Motive which our Lord had to undergo what he did. *Let this Mind be in you which was alſo in Chriſt* Jeſus, *who being in the Form of God*, οὐκ ἁρπαγμον ἡγήσατο, *did not think it a Prize that he could make his own by bare ſeizing it, and carrying off*, to be honoured as God. No, he thought it richly deſerved the Pains he was to ſuffer to obtain it. He therefore *emptied himſelf, and made himſelf of no Reputation, and took upon him the Form of a Servant, and was made in the Likeneſs of Man: And being found in Faſhion as a Man, he became obedient unto* Death, *even the* Death of the Croſs. *Wherefore God alſo hath highly exalted him.* Phil. ii. 5—10. In the Epiſtle to the *Hebrews* the ſame Apoſtle tells us, *We ſee* Jeſus *for the* ſuffering of Death *crowned with* Glory *and* Honour. *Heb.* ii. 9. And again, *For the Joy that was ſet before him, he endured* the Croſs, *deſpiſing the Shame*, c. xii. 2. And ſo in the Epiſtle to the *Romans*, *To this End Chriſt both* died *and* roſe, *and* revived, *that he might be* Lord *of both* Quick *and* Dead. *Rom.* xiv. 9.

This is expreſly declared to be the *Motive*, or *Encouragement*, to our Lord himſelf to engage in ſo great, ſo good a Work as the Redemption of Mankind. But this regarded *himſelf*, and *himſelf alone*, and therefore this is not a Matter of Difficulty, unleſs where Prejudices have involved plain Things in Obſcurities, and have created inſuperable Embarraſſements on Subjects in themſelves evident and clear.

Hitherto

Hitherto I have conſidered the Ends which Chriſt had in his Sufferings and Death, ſo far as they relate to *Man*; and as they relate to *Chriſt himſelf*. There remains only what relates to *God*; for he only is the *third Perſon* any ways concerned. Here too the Scriptures are expreſs. The great God *loved* us, and therefore *ſent his Son into the World:* He is called our *Saviour:* He juſtified us *gratis* or *freely:* It all proceeded from his *Grace* or *Favour* to us, that he *ſent his Son. Herein is* Love, *not that we* loved God, *but that* he loved us, *and* ſent *his Son to be*, ἱλασμος, *the Means of making us Friends.* The Scripture never mentions God's *Anger* to be *appeaſed* by Chriſt, or any *Atonement* to be made by him, nor any *Reconciliation* of *him* to Man. There is not any ſuch Term as *puniſhing* Chriſt; no, nor of his ſuffering *for* us, in the Senſe of his making *Compenſation* for our Sins by his Death; or his being our *Subſtitute.* He was indeed *made Sin for us*, but that never ſignifies a *Sin Offering*, nor is it any where elſe uſed to ſignify any ſuch Thing.

Fifthly, The Ends of Chriſt's Sufferings being now ſufficiently cleared up, it may perhaps be aſked, (and it is a Queſtion worthy our Conſideration) *Why* was Chriſt *made Fleſh?* Why was he made, παθητὸς, *liable to ſuch a Series of Sufferings?* Why was he to go thro' *Death* at all? Or if that was by the *determined Council and Fore-knowledge of God*, yet why did he go thro' ſo *ignominious* and ſo *public* a *Death?* Our Saviour himſelf obſerves,— Ought not Chriſt to have ſuffered theſe Things, and to enter into his Glory. *Luke* xxiv. 26. And again, *Thus it* behoved *Chriſt to* ſuffer. *ver.* 46. And St. *Paul*, when he was at *Theſſalonica* alledged, *that Chriſt* muſt needs *have* ſuffered, *and riſen again from the Dead.*

I have already obſerved, that all theſe laſt Texts are only to ſhew, that *The Meſſiah* was to be a *ſuffering* Perſon, as well as a *glorious* and *triumphant* one; and therefore whoever claimed that Character muſt needs go through *Death*, and *riſe again*; otherwiſe the Prophets could not be reconciled, nor the Scriptures have been rendered conſiſtent. From hence St. *Paul* argues, that Jeſus was *The Chriſt*; and our Saviour explained to his Diſciples, the Neceſſity of his own Death. But the preſent Enquiry goes much higher; not to ſhew how the Prophets may be reconciled together, but to conſider why The Meſſiah was made liable to Sufferings at all. Why was The Meſſiah to go through *Death?* Or why was it the *determined Council and Will* of God, that The Chriſt *ſhould be delivered up to wicked Hands and ſlain?*

The Author of the Epiſtle to the *Hebrews* had this very Thing in View when he ſaid, *For as much as the* Children *are Partakers of Fleſh and Blood; He alſo himſelf took Part of the ſame, that through Death he might deſtroy him that had the Power of* Death; *that is the* Devil: *And deliver* them, *who through* Fear of Death *were all their Life-time ſubject to Bondage*, c. ii. 14, 15. The Meaning of the Apoſtle is, That for as much as Mankind are Partakers of Fleſh and Blood, it was fit that Chriſt alſo, through whom they were to be bleſſed, ſhould be made likewiſe in the *Likeneſs of Man*, that he might be capable of anſwering the ſeveral Ends of Providence; *e. g.* that he might be capable of *Dying*; and having paſſed through Death that he might *riſe again*; and by this Means ſhew how an End would be put to his Power who brought Death into the World. And at the ſame Time he would *deliver them from* the Fear of Death, *who all their Life-time were ſubject* to a ſlaviſh Fear of Death. This End could not have been ſo effectually obtained as by

the

the *Death* and *Reſurrection* of Chriſt: Seeing that Chriſt had in his own Perſon ſhewed us, that *We* might *live again*, after we died here, and that he was only as the *Firſt Fruits of them that ſlept.* He told us indeed, that whether we live or die, ſleep or wake, we ſhould *all live to him*: There cannot therefore be any reaſonable Fear of dying, ſince what we call Death is only an Introduction to a future and a better Life, if we obey his Commands. Now had not Chriſt been made of Fleſh and Blood as we are, it could not ſo well have appeared, that *We* ſhall *riſe again* to a future Life, or *not die*, or that we are capable of being inſtated in future Happineſs. How can the uſual Arguments againſt the *Revival* of Perſons *dead* be proved to be falſe, ſince it is always poſſible for him that *gave Exiſtence* to take it away, were he ſo diſpoſed? And How could it be proved, that the Separation of Soul and Body did not put an End to Life? But when a plain ſenſible Evidence was given, that One made of Fleſh and Blood, *died*, and was *riſen* from the Dead; and a Promiſe of the like living after Death was made to all that were willing to accept the Terms propoſed,—ſuch an Argument was offered, as every Man, how mean ſoever his Capacity be, could underſtand and reſt ſecurely on; nor could any Philoſophical Subtleties deſtroy its Force. If Chriſt truly *roſe from the Dead*, *how ſay ſome among you, that there is* no Reſurrection of the Dead? Or, if *there be no Reſurrection of the Dead, then is Chriſt not riſen: If the Dead* riſe not, *then is Chriſt not raiſed.* 1 *Cor.* xv. 12. 13. 16.

A Promiſe was made by Chriſt to all ſuch as would believe in Him, and live here as he required, that they ſhould *live* after their Souls were ſeparated from their Bodies. To aſſure them of this, They had a viſible Inſtance in Himſelf, who was *delivered for our Offences* to Death. Had the Matter reſt-

ed here, We ſhould have had a *Promiſe* indeed of Life; and that would have been a great Comfort in the midſt of much Pain and Sorrow, and Adverſity. But the Deſign of God was not to leave things upon this Footing alone, but to give us farther Evidence of the great Scenes of his providential Diſpoſition to us. The Meſſiah was *made Man*, that *ſince by* Man *came* Death, by Man ſhould come alſo the Reſurrection of the Dead. The Meſſiah came and *died* as other Men do; His Soul was ſeparated from his Body; and it was ſeparated in ſuch a Manner, that all might be aſſured that He was really *dead*; a Thing that was of great Conſequence to be known, and which would not have been ſatisfactorily proved, had he died as uſually Men do, in private: And then to compleat this Affair, *He was raiſed for our Juſtification.* This not only ſhewed the Poſſibility of *Our* Reſurrection, but at the ſame Time gave Aſſurance to all, that he ſpoke the Truth of God, ſince no Man could have roſe as he did from the Dead, had not God been with Him.

It may be ſaid, That *Lazarus* was a full Inſtance of the Poſſibility of *living after Death*; or that *Elijah*'s Tranſlation might have anſwered this End; and might have been urged as a Demonſtration of a future State, as good as was the Death of Chriſt. And ſo might the *Revival* of others, of whom the Scriptures ſpeak, have anſwered this Purpoſe as well as the Death of The Meſſiah.

But the Truth is, The *Death* of *Lazarus*, or of the Widow's Son at *Naim*, or of others that are mentioned in Scripture, do not prove any thing, but that by the Power of God, Men may be raiſed to a *preſent Life*, but they will not prove Exiſtence in a *Future State*, or a *Life after* the preſent Life is over. The Reſurrection, or Revival of Thoſe whom Both the Old and the New Teſtament men-

mention, ſhew a Power in him that made all things, *revocare mortuos*, to *reſtore a dead Man to Life*, if he pleaſed: But the Reſurrection of Chriſt was a Proof, that a Man might live even in a *future State*; and the Evidence for this was ſo contrived as to make it convincing to every body, firſt, that He was *actually Dead*, and then that he *lived again*. The Firſt was notorious, being publick: The other was as notorious, ſince he appeared ſeveral *Times*, to ſeveral *Perſons*; to many *ſingly*; and to many in *great Numbers* collected together, for *Forty Days together*; and then he aſcended *viſibly* into Heaven. Accordingly St. *Peter* argues, *Bleſſed be the God and Father of our Lord* Jeſus Chriſt, *who according to his abundant Mercy hath begotten us again unto* a lively Hope, *by the* Reſurrection *of Jeſus Chriſt from* the Dead. 1 *Pet.* i. 3. This *lively Hope*, or Hope of Life, was greatly confirmed to all; when they *ſaw*, and *felt*, and *touched*, and openly converſed with ſuch an Inſtance of one dead and alive again.

It was fit then that Chriſt ſhould be *made Man*; and that he ſhould *die*, and *riſe* again. When therefore our Saviour ſaid, *I lay down my Life that I may take it again — I have Power to lay it down, and I have Power to take it again*, John x. 17, 18. —His Deſign was to tell us one *great End* of his *laying down his Life*, viz. That he might *revive*, or *live again*; and at the ſame time to ſhew us, that *We*, in like Manner, were to enter into *everlaſting Life*.

But why did the Meſſiah die in that *publick*, *ignominious* Manner upon a *Croſs*? Why was it not ſufficient to die as others do, ſince Chriſt crucified *was to the* Jews *a Stumbling-block*, *and to the* Greeks *Fooliſhneſs*?

The plain Anſwer is, Had our Lord died in private, as uſually Men do, and had he roſe again the

third

third Day, as he did, it would have been no ſmall Difficulty to have *proved* to the World that he ever died at all. Suſpicions then would have been raiſed about his *Death*; nor would it have been eaſy to have removed the Jealouſy of *Trance*, of *Swoon*, of *Sleep*, or of *Combinations* among his Diſciples to impoſe upon the World by ſome Contrivance or other. But when he was *publickly* put to Death upon the *Croſs*, and the Spectators of his Death were ſo numerous, eſpecially at ſo publick a Time as the Paſſover at *Jeruſalem*, there could remain no doubt of his *real Death*. The Certainty of That was above all Things to be ſecured, becauſe *Death* was the Link which held the whole great Chain of Providence together, and enables us to underſtand whatever the Law and the Prophets had ſaid concerning the Chriſt.

Sixthly. It is certain that many Things are imputed to the *Blood*, and to the *Death* of Chriſt, in Scripture, which had they been attributed ro *Him*, without mention of his *Blood* or *Death*, might have ſeemed more eaſy. Thus Chriſt *purchaſed the Church of God, with his own* Blood. *Acts* xx. 28. We are *reconciled to God by the* Death *of his Son*. *Rom.* v. 10. We are *juſtified by his* Blood. *Rom.* v. 9. *We have* Redemption thro' his Blood, *the Forgiveneſs of Sins*. *Eph.* i. 7. *We are made nigh* by the Blood *of Chriſt*. *Eph.* ii. 13. Chriſt is ſaid *to have made Peace thro' the* Blood of his Croſs. *Col.* i. 20. And it is the *Blood of* Chriſt that *purges the Conſcience from dead Works*. *Heb.* ix. 14. and that puts away Sin, *ver.* 16. We are *redeemed with the precious* Blood of Chriſt, *as of a Lamb without Spot*, 1 *Pet.* i. 19. And it is *the* Blood of Chriſt *that cleanſeth us from all Sin*. 1 *John* i. 7. And laſtly, He is ſaid *to waſh us from our Sins* in his own Blood, *Rev.* i. 6. xii. 11. In Theſe and One or Two Places more, our *Reconciliation* to God, and our *Redemption*, and the

the *Forgiveneſs of our Sins*, are imputed to the *Blood* or *Death* of Chriſt, as if *Blood* were the Thing to which we owe theſe Benefits, and had not the *Blood* been ſhed, we could not have been cleanſed from Sin.

But to underſtand Theſe and Other Texts of Scripture, it was by the determinate Council of God that He in whom all the Earth was to be bleſſed, was to be *made Man*, and to *die:* And the great Act of Obedience, and Condeſcenſion in Chriſt, by which he was to finiſh upon Earth what he had undertaken, was the *Death* of the Croſs. Now as He was not in a *natural* Way born into the World, and all the while He was in the World, he was free from Sin, he could not be entitled to the Wages of Sin, which is *Death*. He therefore *voluntarily* ſubmitted to *Death*, or the ſhedding his *own Blood*, in order to accompliſh this great Scene of Providence: And if ſo much is attributed to this One Part of his Sufferings, it is becauſe it was the moſt eminent, and moſt to be admired Part of his Condeſcenſion. And This it is, That diſtinguiſhes the *Death* of Chriſt from that of the Apoſtles, Martyrs, or any Perſon whatever. Any Man may die for the Truth of his Doctrines: And it certainly ſhews a full Perſuaſion of Mind, whenever he ſacrifices (be it more or leſs of) Life for his Opinions. But then as every Man is *naturally* mortal, and has no *Right* to Life, it may at any Time be taken from him, by Him that gave it, without the Violation of any Right. But Jeſus Chriſt had a Right to an *indiſſolvable* Life, ζωὴ ἀκαταλύτη, *Heb.* vii. 16. as doing *no Sin*, nor being derived in a natural Deſcent from *Adam:* And conſequently his *Death* was properly *meritorious* in the ſtricteſt Senſe; nor can it be put upon the ſame Footing with That of any other Man whatever.

Seventhly,

Seventhly. The *Confirmation* of the Doctrines of Chriſt is an End that is taken notice of by our Lord himſelf, when he ſpeaks of the *New Covenant in his Blood*, *v.* N° 446. 460. 872. And ſo, when he ſays, *For this Cauſe came I into the World, that I might bear Witneſs unto the* Truth. He was *given* by God, and *ſent* into the World, for this End; and accordingly he is ſaid to have *witneſſed a good Confeſſion before* Pontius Pilate. 1 *Tim.* vi. 13. And hence he is called *The faithful Witneſs. Rev.* i. 5. And *his Teſtimony is true*. But theſe Places regard the End of his *coming into the World*, or his *being born* to this *End*, more ſtrictly than to any *End* of his Death in particular.

Laſtly, Chriſt died, or ſuffered for us, *leaving us an Example that we ſhould follow his Steps*. But this requires no farther Illuſtration.

CHAP. VII.

HAving conſidered the ſeveral Paſſages of Scripture which have a more immediate Relation to the Doctrine of our *Redemption*, it may be worth while to look over them in a ſhort View, and conſider what our Saviour is ſaid to *do*, or to *ſuffer* for us; and what were the *Effects* of either his *Action* or *Paſſion*, as they are expreſſed in Scripture.

As to his Action,

He was made Fleſh; in the Likeneſs of Man. John i. 14. Gal. iv. 4. Phil. ii. 7. Heb. ii. 14. 17.

He took Fleſh and Blood, that through Death he might deſtroy him that had the Power of Death. Heb. ii. 14. 16.

He was faithful to him that appointed him. Heb. iii. 2.

He took our Infirmities. Matt. viii. 17.

He

He gave his Life. John x. 11. 15. 17, 18. xi. 50.—52. xv. 13. 1 John iii. 16.

He gave his Life a Ranſom. Matt. xx. 28. Mar. x. 45. 1 Tim. ii. 6.

He is the Mediator betwixt God and Man. 1 Tim. ii. 5. Heb. ix. 15. xii. 24.

He is the Surety of a Better, the Mediator of a New Covenant. Heb. vii. 22. viii. 6. ix. 15.

He is holy, harmleſs, ſeparate from Sinners. Heb. vii. 26.

He loved us. Eph. v. 2.

He gave Knowledge of Salvation. Luke i. 77.

He gave Light. Luke i. 79. John i. 9. viii. 12. ix. 5. xii. 46.

He fulfilled the Prophets and the Law. Matt. v. 17.

He manifeſted the Name of God. John xvii. 6.

He gave the Words which the Father gave him. John xvii. 8. 14.

He bore witneſs to the Truth. John xviii. 37. 1 Tim. vi. 13. Rev. i. 5. iii. 14.

He giveth eternal or everlaſting Life. John x. 28. v. 40.

He ſaveth his People. Matt. i. 21. That which is loſt. Matt. xviii. 11. The World. John iii. 7. Sinners. 1 *Tim.* i. 13. Them that came to God. Heb. vii. 25.

He gave Power to become the Sons of God. John i. 12.

He quickneth whom he will. John v. 21.

He will do what is aſked in his Name. John xiv. 13, 14.

He turneth away from Iniquity. Acts iii. 26.

He redeemeth us. Rom. iii. 24. Eph. i. 7. Col. i. 13, 14. Heb. ix. 12.

He bought us to God. Rev. v. 9. with a Price. 1 Cor. vi. 20. vii. 23.

He

He gave his Diſciples the Glory which the Father gave him. John xvii. 22.

He made himſelf of no Reputation, and took upon him the Form of a Servant, and became obedient to Death. Phil. ii. 7, 8.

He gave himſelf for us an Offering and Sacrifice unto God. Eph. v. 2. Heb. ix, 26. x. 12.

He gave himſelf for our Sins. Gal. i. 4. ii. 20.

He purged our Sins. Heb. i. 3.

He put away Sin by the Sacrifice of himſelf. Heb. ix. 26.

He is the Propitiation for our Sins. 1 John ii. 2. iv. 11.

He ſent the Comforter. John xvi. 7.

He redeemed us from the Curſe of the Law. Gal. iii. 13.

He made us free from the Yoke of Bondage. Gal. v. 1.

He aboliſhed Death. 2 Tim. i. 10.

He deſtroyed him that had the Power of Death. Heb. ii. 14.

He will raiſe us at the laſt Day. John vi. 54.

He will change our vile Body. Phil. iii. 21.

He is paſſed into the Heavens. Heb. iv. 14. vi. 20. viii. 1. ix. 24. x. 12.

He appears in the Preſence of God for us. Heb. ix. 24. x. 12.

He is ſet down on the Throne of God. Heb. i. 3. xii. 2.

He has an unchangeable Prieſthood. Heb. vii. 24.

By his own Blood he entered into the holy Place. Heb. ix. 12.

He ever liveth to make Interceſſion for us. Heb. vii. 25.

He is our Advocate with the Father. 1 John ii. 1.

He

He will raiſe us at the laſt Day. John vi. 54.

He will judge the World. John v. 22. 27. Acts xvii. 31. 2 Cor. v. 10. 2 Tim iv. 1.

He will reward his Servants. Rev. ii. 7. 10. 17. iii. 5. xxi. 6.

He hath the Keys of Hell and Death. Rev. i. 18.

Theſe are the principal Things which our Saviour is ſaid to *do* for us. Perhaps too ſome Other things may be thought more proper to be ranged under the Head of *Doing*, than under the following Head of what He *ſuffered* for us. And indeed it ſeems almoſt indifferent in what manner they are ranged, His Incarnation State being all a State of *Suffering*: And his *Voluntary Suffering* makes it not improper to mention what he *ſuffered*, under the Head of what he *did* for us.

He pleaſed not himſelf. Rom. xv. 3.

He was made perfect through Sufferings. *Heb.* ii. 10. 14. 17. 18.

He was tempted like as we are. Heb. iv. 15. ii. 18.

He was ſet forth a Propitiatory. Rom. iii. 25.

He was delivered up for all. Rom. viii. 32.

He made Peace through the Blood of the Croſs. Col. i. 20. 22.

He bare our Sins in his Body. 1 Pet. ii. 24.

He ſuffered for us. 1 Pet. ii. 21. iv. 1.

He redeemed us by his Blood. 1 Pet. i. 19.

He offered one Sacrifice for Sin.

His Blood was ſhed. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20.

His Body was given, broken for us. Luke xxii. 19. 1 Cor. xi. 24.

He was the Lamb of God which taketh away the Sins of the World. John i. 29.

He was to be lifted up. John iii. 14. xii. 32.

He died for the People. John xviii. 14. xi. 51. Rom. vi. 10. xiv. 9.

He

He died for the Ungodly. Rom. v. 6. 1 *Pet.* iii. 18.
for Sinners. Rom. v. 8. 10.
for All. 2 Cor. v. 14, 15.
He was ſacrificed for us. 1 Cor. v. 7.
He died for our Sins. 1 Cor. xv. 3.
He was made Sin for us. 2 Cor. v. 21.
He was ſlain. Rev. v. 9. 12.

There are certainly ſome other Expreſſions of what our Lord did and ſuffered for us. But it is ſufficient to have mentioned theſe. The next Point is, to ſee the *Effects* produced by what our Saviour did or ſuffered. And Theſe are,

Redemption. Luke xxi. 28. Rom. iii. 24. 1 Cor. i. 30. Gal. iii. 13. iv. 5. Eph. i. 7. 14. Col. i. 13, 14. Tit. ii. 14. 1 Pet. i. 8.

Power to become Sons of God. John i. 12. Gal. iii. 26. Rom. viii. 14. 17. Gal. iv. 7. Eph. i. 5. Col. iii. 24.

Peace of God. Luke i. 79. Acts x. 36. Rom. i. 7. v. 1. Eph. ii. 14. 17. vi. 23. Col. i. 20.

Salvation. Matt. i. 21. xviii. 2. Mark. xvi. 16. John iii. 17. x. 9. xii. 46. Rom. i. 16. x. 9. 13.

Forgiveneſs of Sins. Matt. xxvi. 28. Mark ii. 5. Acts ii. 38. iii. 19. v. 31. Rom. v. 16. Eph. iv. 32. Col. i. 13, 14. Heb. x. 16.

Juſtification. Acts xiii. 39. Rom. iii. 24. iv. 25. v. 1. 9. 16, 17. 1 Cor. vi. 11. Gal. ii. 16, 17. Tit. iii. 7.

We are made Righteous. Rom. v. 19. 1 Cor. i. 30. vi. 11. 2 Cor. v. 21. Phil. iii. 9.

Sanctification. Heb. ii. 11.

Reconciliation to God. Rom. v. 10, 11. 2 Cor. v. 18, 19, 20. Eph. ii. 16. Col. i. 22.

Grace or Favour to Man. Rom. i. 7. v. 21. xvi. 20. 24. 1 Cor. i. 3. Gal. i. 3. Eph. i. 2. 7.

Our Sins taken away. 1 John iii. 5. John i. 29.

Freedom from Sin. Rom. viii. 3.

Freedom

Freedom from Death. Rom. vi. 23. vii. 24. viii. 2. 2 Cor. v. 15. Heb. ii. 14, 15.

Life. John i. 4. v. 40. Everlaſting. John iii. 15. 36. iv. 14. v. 39, 40. vi. 27. 40. 47. 51. 54. 58. 68. viii. 51. x. 10. 27, 28. xi. 26. xii. 50. xvii. 2, 3. Rom. v. 17. 21. vi. 22, 23. Tit. iii. 7. 1 John ii. 25. v. 11. 13. 20. Jude 21.

We are made nigh unto God. Eph. ii. 14.

We have the Promiſe of the Spirit. Gal. iii. 14. Eph. i. 13. 14.

Spiritual Bleſſings. Eph. i. 3.

Acceſs to the Father. Eph. ii. 18. iii. 12.

We are healed by the Stripes of Chriſt. 1 Pet. ii. 24.

Have Freedom from the Wrath to come. 1 Theſ. i. 10.

We are in Covenant with God. Heb. viii. 6. 10. x. 16. xiii. 20.

Our Conſciences are purged from dead Works. Heb. ix. 14.

We are waſhed from our Sins in the Blood of Chriſt. Rev. i. 5. vii. 14.

We are to receive Glory, and be rewarded from Chriſt. 2 Theſſ. ii. 14. 2 Tim. ii. 10. iv. 8. 1 Pet. v. 10. Rev. ii. 7. 10. 17. xxi. 6.

Laſtly. Our Lord Himſelf, as a Reward of his Sufferings obtained a Kingdom. 2 Tim. iv. 1. John v. 27. Phil. ii. 9, 10, 11. Heb. ii. 9. xii. 2.

Theſe Effects, (and ſeveral more might have been added) ariſe from what our Saviour is ſaid to have *done* and *ſuffered* for us. To reconcile all which with the moral Attributes of God, is the great Difficulty. The Apoſtles magnify much the *Love of God* in *ſending* his Son into the World: They ſpeak of the *exceeding greatneſs of the Riches of his Grace*: And in fact the Son of God was to *Shed his*

Blood, and to *die* in order to make this Reconciliation. How theſe things are to be made conſiſtent, or reconciled with what is ſaid in the Scripture in theſe, and other Places not here taken notice of, the following Propoſitions will ſufficiently ſhew.

THE

THE SCRIPTURE DOCTRINE OF THE REDEMPTION of MAN BY *JESUS CHRIST.*

PART II.

ALL that can be known concerning our *Redemption* by Chriſt is contained in the Sacred Writings. But as it lies diſperſed in a great many Texts, it is not eaſy to ſee the Connexion of the ſeveral Parts, or Branches of it. I ſhall therefore endeavour to range them, and put them in ſome Order, that thence the Reader may ſee in one View the Scheme of the Diſpenſation by Jeſus Chriſt.

PROP. I.

It is appointed for all Men once to *die*: or, *the Wages of Sin is Death.* Heb. ix. 27, Rom. vi. 23.

PROP. II.

All Men die through *Adam*'s Tranſgreſſion: Or, *By one Man* Sin *entered into the World, and* Death *by* Sin; and ſo Death paſſed upon all Men. *Rom.* v. 12. 14, 15. 17, 18, 19. 21. 1 *Cor.* xv. 21, 22.

PROP. III.

All Mankind is not only *mortal*, but 1. prone to Sin; 2. apt to *refuſe Inſtruction*; 3. *love Darkneſs*;

4. is all *under Sin*; 5. *Servants of Sin*; 6. *carnal*; 7. blinded by the God of this World; 8. have *pleaſure in Unrighteouſneſs*; 9. are *drawn away by their Luſts*; and by this means, 10, expoſed to *God's Wrath.*

1. Matt. xxvi. 41. Mark ii. 17. xiv. 38. John i. 13. Rom. v. 12.

2. Luke xiii. 34.

3. John iii. 19. Acts xxviii. 26, 27. Epheſ. v. 8. 11. Col. i. 13. iii. 5.

4. Matt. xv. 19, 20. Mark vii. 21—23. Rom. iii. 9. vii. 23. 1 Cor. vi. 9, 10. Gal. iii. 22. 1 John i. 8. v. 19.

5. John viii. 34. Rom. vi. 20. 1 Tim. i. 15.

6. John iii. 6. 1 Cor. iii. 3. Gal. v. 19. vi. 8. Eph. v. 3. 1 Theſſ. iv. 5.

7. 2 Cor. iv. 4. 1 John iii. 8. 10.

8. John viii. 44. 2 Theſſ. ii. 12. 2 Pet. ii. 13.

9. Gal. v. 17. James i. 14, 15.

10. 2 Theſſ. i. 9. ii. 12. Rom. ii. 5—9. 2 Pet. ii. 13. Jude 15. Rev. xxi. 8. 27.

Prop. IV.

In the Scriptures Mankind is divided into *Jews* and *Gentiles:* With the former of which God entered into 1, *Covenant*, or the Covenants, and gave them a particular Law by *Moſes*. This Covenant is ſometimes called the 2, *Old Covenant*; ſometimes 3, the *Firſt Covenant*. And That which was afterwards made with Both *Jews* and *Gentiles* was called 4. the *New Covenant*. 5, a *Better Covenant*. 6, *The Covenant*. 7, *the Everlaſting Covenant*. And Both are called 8, *The Two Covenants*, or *The Covenants*, or the Covenants of Promiſe.

1. Luke i. 72. Acts iii. 25. vii. 8. Rom. ix. 4. Heb. viii. 9. ix. 4. 20.

2 Cor.

2. 2 Cor. iii. 14.
3. Heb. ix. 15. 18.
4. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Heb. viii. 8. ix. 15. xii. 24.
5. Heb. vii. 22. viii. 6.
6. Heb. viii. 10. x. 16. 29.
7. Heb. xiii. 20.
8. Gal. iv. 24. Eph. ii. 12.

Prop. V.

The firſt Covenant made with the *Jews*, conſiſted in a Law, which was attended with a Curſe on ſuch as did not obſerve it.

Deut. xxvii. 26. Gal. iii. 10.

Prop. VI.

The Advantage of this Covenant was This; That long Life, and great Temporal Bleſſings were promiſed to the *Jewiſh* Nation if they would obſerve it carefully.

Deut. xxx. 16. 19.

Prop. VII.

The Jews by being in Covenant with God had ſeveral Privileges which none elſe then had. They had committed to them 1, the Oracles of God; To them, 2, pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promiſes: Theirs were the Fathers, and of them as concerning the Fleſh Chriſt came.

1. Rom. iii. 2.
2. Rom. ix. 4, 5.

Prop. VIII.

The *Jews* were ſo far from obeying the Voice of God, or living according to the Precepts of their Law, that we find them charged in all their Prophets, as well as by the Apoſtles, with the groſſeſt Acts of Idolatry, and other Wickedneſſes.

Pſal xiv. 3. liii. 1—3. cxl. 3. v. 9. x. 7. Eſa. lix. 2. 7. 9. Rom. ii. 17—29. Tit. iii. 3.

Prop. IX.

Tho' God at firſt entered into Covenant with the *Jews* alone, yet he always deſigned and purpoſed in due Time, to enter into Covenant with the *Gentiles*, and to make of the two (*Jews* and *Gentiles*) one Body.

Rom. viii. 29. 30. ix. 23—26. 1 Cor. ii. 7. Eph. i. 5. 10. 11. ii. 6. iii. 1—6. 9. Col. i. 25—27.

N. B. It does not appear that any particular Perſons are ſpoken of under the Term *Predeſtinated*, but the *Gentiles* in general, whom God always deſigned to make his People. *Rom.* ix. 23—28.

Prop. X.

The State of the *Gentiles* was a State of 1. groſs Sin. 2. Darkneſs and Ignorance. 3. Guilt. 4. They were without Strength. 5. Enemies to God. 6. Dead in Treſpaſſes and Sins. 7. Children of Diſobedience. 8. By Nature the Children of Wrath. 9. Without Chriſt, Aliens from the Commonwealth of *Iſrael*, and Strangers from the Covenants of Promiſe, having no Hope, without God in the World.

1. Rom. i. 20—29. v. 6—8. vi. 17—20. 1 Cor. vi. 9. Gal. iii. 22.
2. Luke i. 79. Acts xxvi. 17, 18. Eph. iv. 18. v. 8. 11. Col. i. 13.
3. Rom. ii. 15, 16. 1 Pet. iv. 3—5.
4. Rom. v. 6.
5. Rom. v. 10.
6. Eph. ii. 1. 2. 5. iv. 19. Col. ii. 13. iii. 3.
7. Eph. ii. 2.
8. Eph. ii. 3.
9. Eph. ii. 12.

Prop. XI.

The Apoſtle expreſly ſaying that the *Wages of Sin is* Death, *Rom.* vi. 23. and all Mankind, both *Jew* and *Gentile*, being perſonally guilty of *Sin*, Infants excepted, as well as deſcended from one common Parent, who brought Death into the World, *all* muſt be liable to *Death*, and being *dead*, muſt continue under *Death* for ever, unleſs God in his Mercy and Goodneſs ſhews them *Grace* or Favour.

Rom. v. 14. 17. 21. vi. 13. 16. 21. 23. vii. 5. 9. 10. 11. 13. 24. viii. 6. 13. 1 Cor. xv. 56. 2 Cor. ii. 15. v. 14. Col. ii. 13. iii. 3. Jam. v. 20. 1 Joh. iii. 14.

Prop. XII.

The New Teſtament in many Places repreſents God as being, what natural Reaſon plainly ſhews him to be, 1. Good. 2. Merciful. 3. Kind. 4. Righteous. 5. Rich in Mercy.

1. Matt. xix. 17. Luke xviii. 19. Rom. ii. 4.
2. Luke i. 50. 54. 72. 78. vi. 36. Rom. xv. 9. Tit. iii. 5.
3. Luke vi. 35. Tit. iii. 4.
4. John xvii. 25. Rom. iii. 26.

5. Eph. i. 9. ii. 4. Rom. ix. 23. 1 Pet. 1. 3.

As theſe are moral Attributes of God, inſeparable from him, we muſt not conſider any one of them *independent* of, and *ſeparate* from the reſt, in forming our Notions of God's Diſpenſations to Man; but we muſt conſider them as all equally united in one and the ſame Being; and him equally influenced by them, and manifeſting them, as proper Objects, and proper Occaſions, require.

Prop. XIII.

The New Teſtament declares not only that God is good *in general*, but that he has, 1. *Good Will* to *Man*. 2. *Great Love* for him. And 3. is a kind Father.

1. Luke ii. 14. 2 Theſſ. i. 11. Phil. ii. 13. James i. 18.

2. Eph. ii. 4. 7. 2 Cor. xiii. 11. 14. Tit. iii. 4. 1 John ii. 5. iv. 9. 10. 11. 16. Eph. 1. 9. John iii. 16. Rom. ix. 23. Col. i. 27. Rom. v. 8. 1 John iii. 1. iv. 9. 11. 19.

3. Matt. vi. 1. 4. 6. 8. 9. 14. 15. 18. 26. 32. vii. 11. xviii. 35. Mark xi. 25. 26. Luke xi. 13. John vi. 39. 44. 57. viii. 16. 18. xiii. 3. xiv. 24. xvi. 27. xvii. 25.

Prop. XIV.

As an eminent and remarkable Inſtance and Proof of God's great *Love* and *good Will* to *Man*, the New Teſtament mentions his *ſending his Son into the World*.

John iii. 16. 17. v. 23. 24. 36. 37. 38. vi. 38. 39. 40. 44. 57. vii. 16. 28. 29. 33. viii. 16. 18. 26. 27. 29. 42. xi. 42. xii. 44. 45. xiii. 20. xiv. 24. xvi. 27. xvii. 18. 23. 25. Acts iii. 26. Rom. iii.

iii. 25. v. 8. viii. 3. 32. Gal. iv. 4. Eph. iii. 2—6. Tit. iii. 4. 1 Joh. iii. 1. iv. 9. 10. 11. 14. 19.

Prop. XV.

The New Teſtament aſſures us, that God was ſo *good* to Man, as to engage in a *ſecond Covenant*, wherein both *Jews* and *Gentiles* were comprehended. In which Covenant he promiſes on his Part to *be merciful to their Unrighteouſneſs, and their Sins and Iniquities to remember no more; I will be their* God, *and they ſhall be* my People.

Heb. viii. 10. 11. 12. x. 16. 17. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. 2 Cor. iii. 6. Heb. xii. 24.

Prop. XVI.

In virtue of this new Covenant, God manifeſted his Goodneſs and Mercy to Mankind, ſo far as to offer them 1. *Peace.* 2. *Grace* or Favour. And promiſed 3. Remiſſion of Sins paſt, if they would *believe* on him whom he ſent.

1. Rom. xv. 33. xvi. 20. 2 Cor. xiii. 11. Acts x. 36. Rom. i. 7. v. 1. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. vi. 23. Phil. i. 2. Col. i. 2. 1 Theſſ. i. 1. 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. 2 Joh. 3. Rev. i. 4.

2. Rom. i. 7. iv. 16. 1 Cor. i. 3. Eph. ii. 5. 7. 8. Tit. iii. 7. 1 Cor. i. 3. 4. 2 Cor. i. 2. vi. 1. xiii. 11. Gal. i. 3. Eph. i. 2. iv. 7. Phil. i. 2. 2 Theſſ. i. 2. Heb. xii. 15.

3. Luke i. 77. Acts iii. 26. x. 43. Eph. i. 47. ii. 4. 5. Col. i. 14. ii. 13. Rom. iii. 25.

Prop.

PROP. XVII.

As a farther Inſtance of God's *good Will* to Man, the New Teſtament declares, that God *juſtifies* Mankind *freely*, δωρεὰν, *gratis*, without any *Equivalent*, or *Compenſation*.

Rom. iii. 24. viii. 32. v. 15. 16. 18. 1 John iii. 10.

Corollary. If God be good, merciful, kind, a loving Father, has good Will to Mankind, and offers voluntarily, Peace, Grace, Forgiveneſs of Sins, he is not an auſtere, implacable, rigid Being; not pleaſed unleſs he is paid the utmoſt Farthing. He is not relentleſs, uncompaſſionate, not willing to accept the repenting Sinner.

PROP. XVIII.

The *Jews* being already the *People of God*, and the *Gentiles Enemies* to him, the *Goodneſs* of God is very highly commended in the New Teſtament, and the *Riches of his Grace* are magnified for his 1. *reconciling* the *Gentiles* to himſelf, and 2. *making them to be his* People *that were not his* People, according to the Purpoſe which he *always* had.

1. Col. i. 20. 21. 12. 14. 27. Rom. v. 8. 10. 11. xi. 15. 1 Cor. i. 30. Eph. i. 3--7. ii. 4. 5. 8. iii. 2. 2 Cor. v. 18. 19. 20. Col. ii. 13. 2 Theſſ. ii. 13. 16. 1 Tim. ii. 3. 4. 2 Tim. i. 9. Tit. iii. 4--7. 1 Pet. i. 3--5. ii. 9. Tit. ii. 13. Eph. i. 11. ii. 13. 14. 17.

2. 1 Pet. ii. 9. Rom. ix. 25. 26.

PROP. XIX.

God being diſpoſed to ſhew his good Will to Man, never is ſaid to be *reconciled* to *Man*; but the

the *Gentiles* being Enemies to God, ſtood in need to be *reconciled* to him. And therefore to the *Gentiles only* is that Term applied, unleſs where the *Jews* were grown Enemies to God, by rejecting the New Covenant: And then that Word is applied to them. *v.* N° 218.

Prop. XX.

When God at the appointed Time purpoſed to *offer* Conditions to both *Jew* and *Gentile*, and reſolved to *reconcile the World unto himſelf*, to encourage all to accept the Offer, he promiſed not to 1. *impute*, i. e. *reckon*, or *bring to Account*, their Treſpaſſes unto them: Or which is the ſame, that he would 2. *paſs over*, or 3. *forgive* their Sins, and 4. count their Faith for Righteouſneſs.

1. 2 Cor. v. 19. Rom. iv. 8. 24.

2. Rom. iii. 25.

3. Luke i. 77. xxiv. 47. Acts ii. 38. v. 31. x. 43. xiii. 38. xxvi. 18. Eph. i. 7. Col. i. 14. Rom. iv. 7.

4. Rom. iv. 8. 23. 24.

Prop. XXI.

As God's *Grace* or Favour, and good Will to both *Jew* and *Gentile* in *paſſing over*, or not *bringing to Account* their Sins, and in *ſending his Son* into the World, is the Subject of 1. great Praiſe and Thankſgiving to him, ſo likewiſe the coming of Chriſt into the World, and *dying* for us as he did, is the Subject of 2. great Praiſe and Thankſgiving to him.

1. Rom. i. 8. vi. 14—23. vii. 25. 1 Cor. i. 4. xv. 57. Eph. i. 3—6. 17—20. ii. 4. 5. Col. i. 3. 12. 2 Theſſ. i. 3. ii. 13. Phil. i. 11. ii. 11. 2 Tim. i. 9. 1 Pet. i. 3. 1 John iii. 1. Jude 25. Rev.

Rev. xii. 10. 11. vii. 10. 1 Tim. i. 17. John xvii. 2. 2 Theſſ. i. 10. 12. 1 Tim. i. 12. Rev. i. 5. 6. v. 9. 10. 12. 13. *v.* Prop. xviii.

PROP. XXII.

As in the firſt Covenant *long Life* and *temporal Bleſſings* only were promiſed to the *Jews*, in this ſecond Covenant, the Promiſe to both *Jew* and *Gentile* is, that they 1. ſhould *not die*, 2. *not ſee Death*, not 3. *taſte Death for ever*, but ſhould have *eternal*, *everlaſting Life*, 4. *live for ever*, and *have Life more abundantly*, if they would *believe* in Chriſt, and accept the Conditions offered.

1. John vi. 50. xi. 26.

2. John viii. 51. 52.

3. John iii. 16. 36. iv. 14. v. 24. 26. 40. vi. 27. 40. 47. 51. 54. x. 28. xii. 50. xvii. 2. 3. Rom. v. 21. vi. 22. 2 Theſſ. ii. 16. 1 Tim. i. 16. 2 Tim. i. 10. ii. 10. Tit. iii. 7. Heb. vii. 16. 1 John ii. 25. v. 11. 13. 20. Jude 21. Matt. xix. 29. xxv. 46. Mark x. 17—21. Luke x. 25—28. xviii. 18. 20.

4. John vi. 58. x. 10. xi. 25. 26. xx. 31. Rom. i. 17. vi. 8. 11. 1 Cor. xv. 22. 2 Cor. xiii. 4. Col. iii. 4. 1 Theſſ. v. 10. 1 John ii. 17. iii. 14. iv. 9. v. 11. 12. Rev. ii. 7. 10. iii. 5. xiii. 8. xxi. 6. 27. xxii. 14. 17. 2 Tim i. 1. Heb vii. 16.

Corollary. Since all Men do in Fact *die* thro' *Adam*'s Tranſgreſſion, and the Promiſe is made that ſuch as believe in Chriſt *ſhall not die*, ſhall *live for ever*, ſhall have *everlaſting Life*, it follows, that ſuch as believe in Chriſt, and have their Souls and Bodies here ſeparated, do not *ceaſe to act*, nor are they, when departed hence, in a State of *Inſenſibility*. For if they were ſo, they would properly *die*, they would not *live for ever*; but would *live here*

here, then *die*, and *live again*. At leaſt they would *abide in Death* till the Reſurrection, which is not having *everlaſting Life*.

Prop. XXIII.

All ſuch Perſons as return to their Allegiance to God and live ſuitably, are ſaid to be *ſaved*. And this *Salvation* is aſcribed unto *God*, who is therefore called our *Saviour*.

2 Tim. i. 9. Acts xxviii. 28. Rom. i. 16. Phil. i. 28. ii. 12. 2 Theſſ. ii. 13. Tit. ii. 11. Luke i. 47. 1 Tim. i. 1. ii. 3. iv. 10. Tit. i. 3. ii. 10. iii. 4. Jude 25.

Prop. XXIV.

God has promiſed to all ſuch as believe in Chriſt not only *eternal*, *everlaſting* Life, but a State of *Happineſs*, comprehended under the Terms, 1. *Inheritance*, 2. *Reward or Treaſure*, or better and enduring Subſtance *in Heaven*, 3. *Glory*, 4. *Incorruption*, 5. *Immortality*.

1. Acts xx. 32. xxvi. 18. Gal. iii. 18. Eph. i. 11. 14. 18. v. 5. Col. i. 12. iii. 24. Heb. ix. 15. 1 Pet. i. 4. Mark x. 17. Luke x. 25. xviii. 18. 1 Cor. vi. 9. 10. xv. 50. Gal. v. 21. Heb. vi. 12. 1 Pet. iii. 9. Rev. xxi. 7.

2. Luke vi. 23. x. 20. xviii. 22. Col. i. 5. Heb. x. 34. 1 Pet. i. 4. Luke xii. 33. 2 Cor. v. 1. Rom. viii. 17.

3. Rom. ii. 7. 10. iii. 23. v. 2. ix. 23. xv. 7. 1 Cor. xv. 40--43. 2 Cor. iv. 6. 17. Eph. i. 17. 18. Phil. iv. 19. Col. i. 27. iii. 4. 1 Theſſ. ii. 12. 2 Theſſ. ii. 13, 14. 1 Pet. i. 7. 8. 11. v. 10. 2 Pet. i. 3.

4. 1 Cor. xv. 42. 50. 53. 54. ix. 25. 1 Pet. i. 4.

5. Rom. ii. 7. 1 Cor. xv. 53, 54. 2 Tim. ii. 10.

Hitherto

Hitherto have I ſpoken concerning the State of *Man* by Nature, and by Grace. And have ſhewn what is the Part that *God* has been pleaſed to act towards him. There remains now to conſider what *Chriſt* has done as Mediator betwixt God and Man.

Prop. XXV.

The Perſon made uſe of by God to accompliſh his Deſigns for *our Good*, to eſtabliſh the *New Covenant*, to *make the* Gentiles *the People of God*, to *ſave* Mankind, to offer them Peace, and *eternal Happineſs* in Life, to be the *Mediator betwixt God and Man*, was the Man Chriſt Jeſus.

Matt. i. 21. xviii. 11. John xii. 47. 1 Tim. i. 15. ii. 35. Heb. viii. 6. 10. James iv. 12.

Prop. XXVI.

Jeſus Chriſt was 1. *conceived in a Virgin*, 2. was *made Fleſh*, or, *took Part of Fleſh and Blood*; and was 3. made *Man*, or was made 4. *in the Likeneſs of Man*, or *in the Likeneſs of* ſinful Fleſh.

1. Matt. i. 18—23. Luke i. 27—38.

2. Luke xxiv. 39. Acts ii. 31. Rom. i. 3. ix. 5. 1 Tim. iii. 16. Eph. ii. 15. Col. i. 22. Heb. ii. 14. 17. v. 7. 1 Pet. i. 19. iii. 18. iv. 1. Heb. x. 20. 1 John i. 1. 3. iv. 2. 3. 2 John 7.

3. Acts xvii. 31. Rom. v. 15. 1 Cor. xv. 21. 47. 1 Tim. ii. 5.

4. Rom. viii. 3. Phil. ii. 7, 8.

Prop. XXVII.

Jeſus Chriſt, tho' he was a *Man*, yet he is conſtantly declared to be *without Sin*, *Juſt*, *Righteous*, *Holy*.

1 Pet. ii. 22. i. 19. Heb. iv. 15. ix. 4. 1 Pet. iii. 18. 1 John ii. 1. Mark i. 24. Acts ii. 27. iii. 14. iv. 27. 30. xiii. 35.

Prop.

Prop. XXVIII.

Jeſus Chriſt received all his Authority and Power in whatever he was to do, or did, in relation to the *Redemption* of Mankind, from God the Father.

Matt. x. 40. xi. 27. xx. 23. xxvi. 39. 42. xxviii. 18. Mark i. 11. ix. 37. xiii. 32. Luke i. 32. xxii. 29. John i. 18. iii. 16. 35. iv. 34. v. 19. 20. 22. 26. 27. 36. vi. 37. 38. 39. 40. vii. 16. 17. 28. 29. viii. 28. 38. 40. ix. 4. x. 29. 37. xi. 42. xii. 49. 50. xiv. 10. 24. 28. 31. xv. 10. 15. xvii. 2. 4. 6. 7. 8. 9. 10. Acts ii. 22. 32. 33. 34. 35. 36. iii. 13. 15. 26. iv. 10. v. 30. 31. x. 38. 40. 42. xiii. 23. 30. 33. 34. 37. xvii. 31. Rom. i. 3. 4. ii. 16. iii. 25. iv. 24. v. 8. vi. 4. viii. 11. 32. x. 9. xv. 8. 1 Cor. i. 20. 30. vi. 14. xv. 15. 24. 27. 28. 57. 2 Cor. i. 3. ii. 14. iv. 6. 14. v. 18. 19. xiii. 4. Gal. i. 4. iv. 4. Eph. i. 3. 4. 5. 6. 7. 9. 11. 17. 20. 22. ii. 4—7. Col. i. 19. 20. 1 Theſſ. i. 10. v. 9. 2 Tim. i. 8. 9. Heb. i. 1. 2. ii. 8. 9. iii. 6. v. 5. xiii. 20. 1 Pet. i. 3. 21. 2 Pet. i. 17. 1 John iv. 9. 10. 14.

Prop. XXIX.

Jeſus Chriſt acted always in Obedience to his Father, *doing the Will of him that ſent him.*

Luke ii. 49. iv. 18. 43. John v. 30. 43. x. 25. 29. 36. 37. xiv. 10. 24. 28. 31. xv. 21. xvi. 5. xvii. 2. 3. 4. 6. 7. 8. 9. 12. 14. 18. 21. 23. 24. 25. xviii. 11. xx. 21. Rom. viii. 3. 1 Cor. xv. 24—28. Gal. i. 4. iv. 4. Eph. i. 9. 11. 20. ii. 10. Col. i. 19. 20. Tit. iii. 4. 6. Heb. iii. 1. v. 5. 7. 8. ix. 24. xii. 2. 2 Pet. i. 17. 1 John iv. 9. 10. 14. Rev. i. 1. 6. ii. 27. iii. 12.

Prop.

Prop. XXX.

Tho' Jeſus acted always in Obedience to his Father's Will, yet was his Obedience *voluntary*, or by his *own Will*.

Matt. xx. 28. Mark x. 45. Luke i. 77. 79. John i. 12. v. 26. x. 16. 18. 28. 2 Cor. viii. 9. Phil. ii. 6, 7, 8. 1 Tim. ii. 6. Tit. ii. 14. Heb. xii. 2.

Prop. XXXI.

Jeſus Chriſt not being deſcended *naturally* from *Adam*, but conceived in a *Virgin by the Holy Ghoſt*, and not being guilty of any *Sin*, could not be liable to *Death*; becauſe *Death* is either the Conſequence of our own *perſonal Sins*, or the Effect of *Adam*'s *Tranſgreſſion* upon the *natural Deſcendants* from him. *v. Prop.* i. ii. xxvi. xxvii.

Corollary. Hence is the great *Condeſcenſion* of Jeſus Chriſt, and his *Merit* properly to be deduced. For his Obedience to *Death*, where *Death* was in no Caſe his Due, was properly an Act of *Merit*, and the greateſt *Condeſcenſion*.

Prop. XXXII.

Jeſus Chriſt was made παθητὸς, *liable to Sufferings*, (Acts xxvi. 23.) as being deſigned for a perfect *Example* of 1. *Humility*. 2. of *Patience* under *Afflictions*, and of every Virtue. He was to be 3. the *true and faithful Witneſs*; the 4. *Leader on and Finiſher of Faith*; 5. He was thus made *able* to ſuccour *them that are* tempted; He was 6. *thro' Death to deſtroy him that had the Power of Death*; He was 7. to *deliver them who thro'* Fear of Death *were all*

all their Life-time subject to Bondage. He was by by this Means to shew this Life to be a State of Discipline, and by his 8. *Resurrection* to manifest to all a *Future Life*, and to bring Life and Immortality to the Light.

1. Phil. ii. 5—9.

2. 1 Pet. ii. 21, 22, 23.

3. Rev. i. 5. iii. 14. John xviii. 36. 1 Tim. vi. 13.

4. Heb. xii. 2. Acts iii. 25. v. 31. Heb. ii. 10.

5. Heb. ii. 18.

6. Heb. ii. 14.

7. Heb. ii. 15.

8. Acts ii. 32. 33. iii. 14, 15. Rom. i. 4. iv. 25. Acts xxvi. 23. 1 Cor. xv. 12. 16. 20. 2 Tim. i. 10. 1 Thess. v. 10.

Prop. XXXIII.

Jesus Christ being put to *Death*, not on Account of any Sin of *his own*, nor dying as *naturally* descending from *Adam*, must therefore have died *on Account of*, or *for*, ὑπὲρ περὶ, ἀντὶ, διὰ, the Sins of us, or of *many*, or of *the Unjust*.

Matt. xx. 28. xxvi. 28. Mark x. 45. xiv. 24. Luke xxii. 20. John x. 11. 15 17, 18. xi. 50, 51, 52. xviii. 14. Acts xx. 28. Rom. iv. 25. v 7, 8, 9. 10. viii. 3. 32. 1 Cor. v. 7. viii. 11. xi. 24. xv. 3. 2 Cor. v. 14, 15. Gal. i. 4. ii. 20. iii. 13. Eph. i. 7. ii. 13. v. 2. Col. i. 14. 22. 1 Thess. v. 10. 1 Tim. ii. 6. Tit. ii. 14. Heb. ii. 9. 14. vii. 27. ix. 12. 26. xiii. 12. 1 Pet. ii. 24. iii. 18. iv. 1. 1 John i. 7. iii. 16. Rev. i. 5.

Prop. XXXIV.

The *Death* of Chriſt, or the ſhedding his *Blood*, was not to *atone*, or *appeaſe* God's *Wrath*, or to *make Satisfaction* to his *Juſtice* or *Holineſs* (for nothing of this Sort is ever once ſaid in the Scripture. *v.* N° 595.) But the Obedience of Chriſt, even unto *Death*, was the Means by which the World was reconciled to God.

John xii. 32. x. 13. Rom. v. 10. 2 Cor. v. 15. Gal. i. 4. ii. 20. iii. 13. Eph. ii. 13, 16. v. 2. Col. i. 21, 22. 1 Tim. i. 15. Tit. ii. 14. Heb. ii. 14, 15. 1 Pet. i. 20, 21. ii. 24. iii. 18. 1 John i. 7. iii. 5, 6. Eph. i. 7.

Prop. XXXV.

When Chriſt is ſaid, ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, *to make Reconciliation for the Sins of the People*, it is not to *atone for* Sins by his Death, or to *appeaſe* God who was *angry*; For God's *Love* to Man, his *Goodneſs*, *Kindneſs*, *Mercy*, appeared *antecedent* to the Death of Chriſt.

Vid. Prop. xiv, xv, xvi, xvii, xviii, xix, xx.

Prop. XXXVI.

Chriſt did properly, ἱλάσκεσθαι τὰς ἁμαρτίας, *make the Sins of the People to be paſſed over* unnoticed, when having done what God appointed him to do, he reconciled them to God, and put them into a State of Friendſhip with God.

Heb. ii. 17.

Prop.

Prop. XXXVII.

Chriſt is very properly our ἱλασμός, ſince he took away what was the Obſtruction to God's Kindneſs and Favour to us; and was the *Means* of making Man acceptable to God.

John ii. 2. vi. 10.

Prop. XXXVIII.

When Chriſt is called ἱλαστήριον, *a Propitiatory*, the Meaning is, (for this Word never ſignifies *a Propitiation*) that God *thro' Him*, or *by Him*, declared his Will and Pleaſure, and the abundant Riches of his Grace or Favour to Mankind, as he did to the *Jews* from the Propitiatory or Mercy Seat.

Rom. iii. 25.

Prop. XXXIX.

The End which Chriſt had in giving up himſelf to *Death*, being the ſame as the End of Sacrifices, *viz.* the *making* or *renewing Friendſhip* with God, the Reaſon why the Term, *Sacrifice*, is applied to this Act of Chriſt, is evident.

Eph. v. 2. Heb. v. 1. vii. 27. viii. 3. ix. 23. 26. x. 10. 12. 14.

Prop. XL.

The *Oblation* or *Offering* of Chriſt, relates only to a certain Act of his, when he aſcended into the true *Holy of Holies*, and preſented himſelf to God as having done his Will, and thus made up the Difference occaſioned by the Sins of the People.

Heb. ix. 14. 25. 28. x. 10. 12.

PROP. XLI.

When Christ is said to *give himself for us that he might purify unto himself a peculiar People*; that he had *purged our Sins by himself*; that he hath *cleansed us from all Sins*, — the Meaning is, That having made all *past Sins* to be wiped away, for the future Men were to *live soberly, righteously, and godly, in the World*, looking for a day of Judgment when all were to account for their Actions done here.

Tit. ii. 12, 13, 14. καθαρίζη. Heb. i. 3. καθαρισμὸν ποιησάμενος. Heb. ix. 14. 1 John i. 7. καθαρεῖ.

PROP. XLII.

When Christ is said to *sanctify* the People with his own *Blood*; to *wash* us from our Sins in his *own Blood*; to *purge our* Consciences from dead Works by his *Blood*; it means, that by his Condescension to *Die*, even the *Death of the Cross*, he made his People *Holy*, took away their *past Sins*, and freed them all from fear of Death on account of them.

Heb. xiii. 12. Rev. i. 5. Heb. ix. 14.

PROP. XLIII.

Redemption is a Deliverance from any slavish Estate: And when applied to Christ it signifies his *Delivering* Mankind from a slavish Subjection to *Sin*, to the *Fear of Death*, or of the Consequences of Sin.

Eph. i. 7. Col. i. 14. Luke i. 68. 77. Heb. ii. 15.

PROP.

Prop. XLIV.

When Chriſt is ſaid to give himſelf a *Ranſom* for all, it is to ſignify *his giving* his *Labour*, all that he *did*, and all that he *ſuffered*, to ſet Men at Liberty from Sin and its Conſequences.

Matt. xx. 28. Mark x. 45. 1 Tim. ii. 6. Luke i. 68. Heb. ix. 12.

Prop. XLV.

Such as become Converts to Chriſt, and accept the Conditions propoſed by Him, are ſaid to be 1. *Juſtified*, 2. to have Forgiveneſs or *Remiſſion of Sins*, to be 3. *made holy*, or *ſanctified*, or *Righteous*; 4. to be *ſaved*, and to be the *Children* or *Sons* of God.

1. Rom. v. 1. 9. 18. 1 Cor. vi. 11. Gal. ii. 16. Tit. iii. 7.

2. Acts x. 43. Eph. i. 7. Col. i. 14.

3. Rom. v. 19. 2 Cor. v. 21. Heb. xiii. 12. Tit. iii. 5.

4. Gal. iii. 26. Eph. i. 5. 11. Rom. viii. 14; 16. 17. 24.

Prop. XLVI.

Chriſtians being *juſtified*, and *ſanctified*, and *freed from paſt Sins*, are obliged to *live* for the future *ſoberly*, *righteouſly*, and godly in this preſent World: Or if they do not, they will be ſeverely treated at the Day of Judgment.

Matt. xxv. 31—46. Acts xvii. 31. Rom. ii. 6—9. Rev. xx. 12—15.

PROP. XLVII.

As all are to ſtand at the Judgment Seat of Chriſt, we are ſure of having a Judge *who can have Compaſſion on the Ignorant, and on them that are out of the Way.*

Heb. v. 2. 2 Cor. v, 10.

PROP. XLVIII.

When *all Things ſhall be ſubdued* unto Chriſt, and He ſhall have *put down all Rule, and all Authority and Power*, and the *laſt Enemy* which is *Death ſhall be deſtroyed*, Then ſhall the Son alſo *himſelf be ſubject to Him who put all Things under him, that God may be all in all.*

1 Cor. xv, 24—28.

SIT LAUS DEO.

AN

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